

THE NONCONFORMIST.

"The dissidence of dissent and the protestantism of the protestant religion."

No. 59.—VOL. II.

LONDON: WEDNESDAY, MAY 25, 1842.

PRICE 6d.

ECCLESIASTICAL AFFAIRS.

THE FIRST STEP FOLLOWED UP.

WE have suggested to dissenters, as a first step towards a better position, a kind of general convocation. The importance of the object aimed at would certainly justify the solemnity of the proceeding. Truthfully managed, such a conference, we doubt not, would be productive of the happiest results. Not that we imagine, for one moment, that the whole work to be done, can be accomplished by the agency of any one assembly gathered for a few days only, and necessarily occupied in the discussion of principles, rather than in the practical working out of details. The truth is, it would not be even a beginning of *real* work. A conference could do nothing more than mark out the ground, submit a general plan, select the proper tools, and animate the workmen. This requires to be done, and to be done first—but this is not all which is required. We cannot right ourselves, and the cause we have espoused, by a few heart-stirring speeches, or a chain of high-toned resolutions. A state church is not to be put down in a few days. But we venture to think that such a convention would be the best preparation for work, and that this first step having been taken, others would follow of necessity.

Amongst the numerous advantages which we anticipate, as the probable result of the adoption of our plan, not the least important in our estimation, is, the systematic training of chapel-goers in the principles of dissent. The want of this has long been noticed—often lamented—sometimes commented upon with some asperity—but never, in our own country, supplied. The great majority of people who call themselves dissenters—who associate, sympathise, worship, with dissenters, are yet ready, in sheer ignorance, at a moment's notice, at every turn of life, to trample upon every anti-state-church principle. Such light as illuminates their minds on this question, plays upon their understanding in lambent flashes, casually, and at distant intervals only, and is as powerless, indistinct, and evanescent, as sheet-lightning upon the horizon on a summer's evening. A steady ray of truth has never found its way into the depths of their souls. How should it? Their consciences have no windows opening towards the quarter whence light, on this subject, proceeds—or, if they have, the shutters have been closed from time immemorial, and no hand has been bold enough to unfasten and throw them open. In dark corners one may see huddled up absurd maxims, delusive forms of expression, fallacious modes of thought, and inconsistent practices, which, in the general dimness, are never once suspected to be what in truth they are—reasonless and superstitious rubbish. You may search through and through these chambers of the mind without catching a glimpse of sound principle. A single sky-light is deemed to be amply sufficient—and if the blue firmament above may but be discerned, any prospect of contiguous truth is held to be superfluous. Men are bid to look at Christianity through an eyelet-hole, and to believe that they see quite enough of it both for pleasure and for profit.

Unfortunately, moreover, amid all the general haze prevailing in this matter, there are not wanting practices which tend to lead the majority of dissenters the wrong way. It would be thought inviolous were we to descend to particulars. And yet, we are bound to say, that within the very precincts of dissent, the air is strongly impregnated with church-of-Englandism. Much of what our chapel-goers see around them, tends to foster in them a sort of superstitious regard for the establishment. A tone of apology is so often adopted by our ministers for taking up a position of nonconformity—the daring usurpation by worldly men of that throne which is exclusively His whom they profess to serve, is so generally passed by in silence, or if alluded to at all is alluded to in terms so tender, periphrastic, and obscure—precedence in the committee room and on the platform, is so uniformly taken by the clergy, and so much, as a matter of course, yielded by unauthorised teachers—gentle approximations are in so many instances made, towards the manner and the form of the nationally-appointed service, the vesture of officiating ministers, and their claims to be regarded as a distinct "order"—that it is no great wonder that our young people, ignorant as they are of first principles, and familiar with what serves only to conceal from them the terrible evils of a state-church, find themselves very smoothly floated down the stream of worldly interest into communion with the establishment, without a glimmer of consciousness that they are to be blamed. It is not our purpose to absolve them; but if state religion be not Christianity—blame must light somewhere, and we need scarcely say upon whom.

It would be some small mitigation of the mischief, were this habit of leaving principles to shift for themselves as characteristic of churchmen as of dissenters. The very reverse of this, however, is the case. The clergy of the state-church, true to their vocation, are instant both in season and out of season for the dif-

fusion of their dogmas. They not only find occasions, they make them. Unlike our own friends, who make one hole here and there, and throw in enough seed to sow an acre, these functionaries, wiser in their generation, scatter their grain in every direction, certain that if some of it fails, some at all events will spring up. The publication of an elaborate octavo volume about once in two years, or the circulation of some archidiaconal discourse delivered at a visitation, does not satisfy them. They are ever and everywhere at work. In their Sunday schools, amongst their charity children, at private seminaries for both sexes, in gaols and hospitals, in churches and at public meetings, their zeal extrudes itself. They are never at a loss. They never make a speech without dropping a hint of their connection with "our holy apostolical church." Scarcely do they purchase an article of a tradesman, without contriving to let fall some expression which may tell in favour of the establishment. Go where they will they carry with them a subtle environment of state-church influence. They give out incessantly an odour of their principles. All that they do smacks of their ecclesiastical professions and attachments. On their side all is positive—on the side of dissenters all is negative; and be the worth of principles on either side what it may, it needs not the mantle of inspiration to predict that where there is most heart there will be most progress.

The necessity, then, for the immediate adoption of some efficient system of training, whereby dissenters may be made to understand, and brought to venerate, their own principles, is we think made out. Nevertheless, so universal is inaction in respect of this matter, that the first question which occurs to all seems to be, "Who will roll away the stone?" It requires far more strength than is possessed by any one individual to overcome the *vis inertiae* of the body. But what cannot be effected by a single hand, may be done with ease by united exertion. Let the matter be unshinkingly discussed by a general conference; let the duty of dissenters—pastors, masters, parents, and teachers, be set forth in a resolution; let an outline of some general plan be sketched, and circulated through our churches—backed with the sanction and recommendation of the united body; and in the course of a year or two, silence on this great question would be the exception, not the rule; and the charge of singularity would attach not to those who taught, but to those who refrained from teaching, the principles of scriptural nonconformity.

FIRING BLANK CARTRIDGES.

THERE are two valorous ecclesiastical knights—we beg pardon, we should have said baronets—who have promised to enliven the tail of the parliamentary session, by what may be fairly termed crack motions—Sir Robert Inglis and Sir John Easthope. The zeal of these honourable members for the advancement of true religion, each, of course, having his own ideas thereupon, is extremely edifying, and must, we should imagine, produce a deep impression on the House. We learnt, some time since, that Sir Robert Inglis intended, before the close of the session, to fire off some church extension motion. We now learn, from our parliamentary report, that the honourable member for Leicester will also level at the House his bill for the abolition of church rates. Curran, when addressing a jury on one occasion, observed the effect produced upon their minds by the ominous shake of the head which the judge gave at the conclusion of most of his sentences. At once to relieve them and rebuke his lordship, Curran, with inimitable wit, remarked, "Gentlemen of the jury, his lordship shakes his head, but you need take no notice whatever of it, for I can assure you there is nothing in it." The counter motions of the antagonistic baronets are much after the same kind. They are not intended to produce an effect upon the House, but upon the people. The pocket pistols of these contending champions are stuffed with powder, but carry no ball; and these gentlemen having taken great pains so to choose their ground, as to prevent the possibility of an accident, with all the formal ceremony of being decidedly in earnest, pull the trigger of their resolutions, make a thundering report, and elicit the huzzas of their respective sections. We are not informed of the precise day upon which Sir Robert Inglis intends "to renew his motion under happier auspices," whether he will precede or succeed Sir John Easthope; but we are now informed that the latter gentleman has fixed upon the sixteenth of June for his annual display. It may be thought that the evening selected is somewhat late in the session, and that even were the House more favourable than it is to lend an ear to the eloquence of the baronet, sufficient time would not be allowed to get the measure through the House of Commons, much less to pass it through the House of Lords; but it may fairly be said in reply that, although the member for Rochdale may be the prince of Marplots, so much can hardly be said for Sir John; on the contrary, he is usually careful even to a nicety to embarrass no party by his proceedings, to spoil no plot, to run foul of no conventionality. Herein he somewhat differs from the

honourable member for Oxford, who sometimes, of course without meaning any harm, lets off his piece at very improper hours, and for a moment or two startles all the inmates of the house. The two worthies, however, are now well understood. The noise they make excites a passing shrug of the shoulder, and a remark, "O! it's only Mr So-and-So," and there the matter rests. Upon the banners of each of these ecclesiastical champions might appropriately be inscribed the motto, "*Vox et præterea nihil.*"

THE CONSTITUTIONS AND CANONS ECCLESIASTICAL OF THE CHURCH OF ENGLAND.

(Continued from folio 65.)

XLIV. Prebendaries to be resident upon their benefices.

No prebendaries nor canons in cathedral or collegiate churches, having one or more benefices with cure (and not being residentaries in the same cathedral or collegiate churches), shall, under colour of their said prebends, absent themselves from their benefices with cure above the space of one month in the year, unless it be for some urgent cause, and certain time to be allowed by the bishop of the diocese. And such of the said canons and prebendaries, as by the ordinances of the cathedral or collegiate churches do stand bound to be resident in the same, shall so among themselves sort and proportion the times of the year, concerning residency to be kept in the said churches, as that some of them always shall be personally resident there; and that all those who be, or shall be residentaries in any cathedral or collegiate churches, shall, after the days of their residency appointed by their local statutes or customs expired, presently repair to their benefices, or some one of them, or to some other charge where the law requireth their presence, there to discharge their duties according to the laws in that case provided. And the bishop of the diocese shall see the same to be duly performed and put in execution.

XLV. Beneficed preachers, being resident upon their livings, to preach every Sunday.

Every beneficed man, allowed to be a preacher, and residing on his benefice, having no lawful impediment, shall in his own cure, or in some other church or chapel where he may conveniently, near adjoining (where no preacher is), preach one sermon every Sunday of the year; wherein he shall soberly and sincerely divide the word of truth, to the glory of God, and to the best edification of the people.

XLVI. Beneficed men, not preachers, to procure monthly sermons.

Every beneficed man, not allowed to be a preacher, shall procure sermons to be preached in his cure once in every month at the least, by preachers lawfully licensed, if his living, in the judgment of the ordinary, will be able to bear it. And upon every Sunday, when there shall not be a sermon preached in his cure, he or his curate shall read some one of the homilies prescribed or to be prescribed by authority, to the intents aforesaid.

XLVII. Absence of beneficed men to be supplied by curates that are allowed preachers.

Every beneficed man, licensed by the laws of this realm, upon urgent occasions of other service, not to reside upon his benefice, shall cause his cure to be supplied by a curate that is a sufficient and licensed preacher, if the worth of the benefice will bear it. But whosoever hath two benefices shall maintain a preacher, licensed in the benefice where he doth not reside, except he preach himself at both of them usually.

XLVIII. None to be curates but allowed by the bishop.

No curate or minister shall be permitted to serve in any place, without examination and admission of the bishop of the diocese or ordinary of the place, having episcopal jurisdiction, in writing under his hand and seal, having respect to the greatness of the cure, and meetness of the party. And the said curates and ministers, if they remove from one diocese to another, shall not be by any means admitted to serve without testimony of the bishop of the diocese or ordinary of the place, as aforesaid, whence they came, in writing, of their honesty, ability, and conformity to the ecclesiastical laws of the church of England. Nor shall any serve more than one church or chapel upon one day, except that chapel be a member of the parish church or united thereunto, and unless the said church or chapel, where such a minister shall serve in two places, be not able, in the judgment of the bishop or ordinary, as aforesaid, to maintain a curate.

On Friday last Mr Drew, the vestry clerk of the parish of Allhallows, with Brand, the constable, from the Mansion house, entered the premises of Messrs Joseph Cooper and Co., Lawrence Pountney lane, and, by virtue of a warrant from the Lord Mayor, seized a quantity of beaver fur, to the value of thirty pounds. The seizure was for church rates, and towards the stipends of the Rev. James William Bellamy, rector of the united parishes of St Mary, Abchurch, and St Lawrence Pountney, and head master of the Merchant Tailors' grammar school; and for the Rev. William St Andrew Vincent, rector of the united parishes of Allhallows the Great and Less, vicar of Bolney, Sussex, and a prebend of Chichester cathedral.

At Brighton, Major Allen has refused to sign forty distress warrants for church rates, on the ground that the law requires the signatures of the two magistrates who decided in favour of the rate, and one of these was Mr Wigney, now disqualified by bankruptcy.

An effective resistance to the church rate recently obtained in so unfair and shameful a manner at Whitwick, Leicestershire, has been commenced by Mr W. Stenson, jun. who was summoned to attend the Bench at Ashby, on Saturday last, and against whom, on his not appearing, a decision was given, and an order to pay the rate granted.

The church rate is being levied in Aston in the usual obnoxious way. For a rate of 5s. 5d., the following articles were last week seized, and carried off from the premises of Mr Truman, councillor of Deritend:—Two sets of fire-irons, one mahogany tea chest and crystal sugar basin, a Dutch clock, pair of men's quarter boots, two pairs of women's shoes. The prime cost of the articles was £1 14s. A seizure of articles, valued at £1 16s., was at the same time made upon Councillor Feild, for a rate of 4s. 3d.

We understand that the Braintree church rate case will speedily be brought before the Arches court. The church party affect to treat Dr Lushington's judgment as very light and shallow.

At a vestry meeting recently held in Berwick-on-Tweed, Mr Churchwarden Crossman moved that a rate of a halfpenny in the pound be granted. Mr Wilson, of Bridge street, seconded the motion. Mr Nesbitt, farmer, moved a counter-resolution, which was seconded by Mr Andrew Fender, farmer. The vestry then divided, and the rate was lost by an overwhelming majority. Upwards of 200 voted against the rate, and not more than 9 in its favour.

Another attempt has been made to impose a church rate upon the inhabitants of Newport, Isle of Wight. On Thursday last a vestry meeting was held, and a rate of 10d. in the pound was moved and seconded. Mr Sayer then moved, as an amendment, that the consideration of a rate be postponed for six months, which was seconded by Mr Upward. On a show of hands there appeared—for the rate, 11; against it, 100. A poll was demanded, which was proceeding when our account left; the numbers then were—for the rate, 61; against it, 131.

A parochial meeting was held last week in the parish church, Berwick-upon-Tweed, to which the churchwardens submitted a statement of the expenses of the current year for the salaries of the officers and repairs of the buildings, which amounted to £52 17s. 4d. To cover this charge a rate of one-halfpenny in the pound on the rental of the parish was proposed and seconded. An amendment that no rate be granted was likewise proposed; and, on a division, the amendment was carried by an immense majority.

At a meeting of rate-payers, held in the vestry of the parish church Burton-on-Trent, on Friday last, the accounts of the churchwardens were audited and passed, and a church rate of threepence in the pound was agreed to unanimously. In reference to the above the *Derby Reporter* says—"The conduct of the dissenters on this occasion was beyond all praise; for, notwithstanding they are building one large chapel, and enlarging another, entirely at their own expense, they agreed willingly to this rate, and, having every confidence in the gentlemen who are to be appointed churchwardens, did not require that strict estimate of the expenditure to which they were legally entitled."

A correspondent sends us the following instance of bigotry and intolerance:—In the little village of Appledram, situate near Chichester, Sussex, there has lived unreproached, for ninety years, an old man named Thomas Gardiner. He has brought up a numerous family in a creditable manner, and till now has enjoyed the respect of all classes. A daughter of this man, it appears, some years since left her husband, and has cohabited with another man near London. The clergyman, Mr Forster, having just heard of this, has told Gardiner that he should not administer the sacrament to him again, not considering him fit to receive it while he encouraged his daughter in adultery. The poor old man has, during the whole of his long and laborious life, regularly attended the church and conformed to its discipline. The effect upon an uneducated mind, naturally caused by this tyranny, will probably embitter the latter days of this unoffending victim. As a proof of the man's worthy character, it may be added that his employer, W. C. Dewey, Esq., a wealthy agriculturist and the churchwarden of the parish, remonstrated with Mr Forster on the subject, but without effect.

The *Tyne Pilot* states that the Rev. A. H. Hulton, curate of Tynemouth, has addressed a letter to Ann Mason, a poor widow, of which the following is a copy:—

ANN MASON.—I have told your son, Edward Mason, several times, that unless he gave up going to the Banter's school on a Sunday, I should not allow him to come to the Walker-place school during the week. He still persists in going there, and therefore I have now sent him away, and returned you his money.

May 9, 1842.

A. H. HULTON.

We are happy to learn, from a recent communication, dated St. Anne's Bay, Jamaica, that the members of the "Western Union," who met at Montego Bay on March 2nd, agreed upon a memorial to her Majesty the Queen, for the abolition of the bible monopoly. The memorial has been transmitted to the Governor, to be by him forwarded to the Secretary of State for presentation to her Majesty. In the meantime the memorialists have resolved to procure bibles of those who will supply them at the cheapest rate. We wish we could say that the brethren of the "Western Union" were following the example, in what they have done, of their friends in this country, or, that there was a probability of their own example being followed by dissenters in England. Go wheresoever they will, nonconformists no sooner leave the air of Britain than they lose something of their sleepiness; and the longer they remain abroad, the more vigorously do their dissenting principles become developed. We here sleep under the shadow of an aristocracy.

CORRESPONDENCE.

To the Editor of the Nonconformist.

SIR—As one desirous of exalting the great Head of the church of the living God, and defending his cause against all empirics, I give you thanks for "The Ground Chosen," in your No. 55; it is just the spot suitable for a substantial building, having truth for its foundation.

It is time for those who love the truth, as it is in Jesus, to put on the whole armour of God—to be valiant for "the faith" once delivered unto the saints—to expose error with an unsparing hand, with an uncompromising front, whether found in the establishment or out; there are among dissenters those who consider it uncharitable, yea, imprudent, to open the mouth against the false principle of that party, who while they confess Christ as their King, permit another to enact laws to which they willingly bow, and as far as their influence extends, compel all to do the same—nay, if they could, would trample in the dust all who presume to dissent.

Surely were these complaisant dissenters who love easy chairs to luxuriate in peace, and to be fairly spoken to, and of—were they seriously to consider their great Master's denunciations, the apostolic precepts, the responsibility that rests upon them to defend as well as proclaim the laws and truths of their Divine Master, were they to consider the King whom they profess to obey, permits no earthly monarch to give laws to his subjects, absolutely forbids them to call any one on earth master or leader but himself; that they are (if need be) to lay down their life for His sake and the gospel, as also for the brethren. Were they to consider prayerfully these truths, they would tremble at their supineness and awake from their slumbers.

Take the following illustration. A king entrusts the administration of his laws in the distant provinces of his dominions to deputies—these men, indulging in their particular pursuits, permit some specious character to create and administer laws that dishonour their sovereign, and oppress his

subjects. Complaints are made, but these deputies, satisfied and at ease, not only permit the intruder to remain unmolested, but even hold out the right-hand of fellowship—call it charity—and rebuke or contemn their master's faithful subjects, who cannot patiently submit to see him insulted and his people betrayed—would not these deputies deserve to be punished as traitors to their sovereign?—would they not be considered by every faithful subject as unworthy of their confidence?—the application is easy.

Oh for a little band of prayerful, humble, honest hearts, who, looking out of themselves and unto him whose strength is made perfect in their weakness, not fearing the reproaches nor revilings of men, would unite as good soldiers, and under the banner of the Captain of their salvation go forth to the battle, equipped in the whole armour of God; they might get many a wound in the warfare, but would surely come off more than conquerors through him who hath said, "All power is given to me in heaven and earth, go ye, therefore, and disciple all nations, baptising them into the name of the Father, and the Son, and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world. Amen."

I feel assured your essays, under the head "Ecclesiastical Affairs," will, under the teaching of the Spirit of truth, lead good men to serious reflection and action. You have my prayers for success, and my thanks for the attempt.

I am, sir, yours very truly,

J. O.

To the Editor of the Nonconformist.

SIR—When age and infirmity incapacitate for public life, nothing remains but the solace of sympathy with the sentiments and services of approved public characters. Excepting by name you are unknown to me; and, therefore, the oneness with you I experience, and now express, is purely intellectual and spiritual. Long have I admired the comprehensiveness of your views of the baleful influence of the system of the established religion, in retarding the progress of literature, of religion, and of liberty; and now that you have chosen a position, from which, in my humble judgment, you can never be driven, I cannot reconcile it to my conscience not to encourage you (feeble support indeed!) to maintain it with intrepidity. Doubtless, if the system of the established religion be not essentially anti-christian, in its nature, in its principle, and in its spirit, dissent is little better than schism; for no breach ought to be made in the communion of any church for matters of indifference; but if the converse of this proposition be the truth, then it is at the peril of dissenters voluntarily to contribute to the support of the hierarchy.

That not a few, who call themselves nonconformists, are, in their opposition to the church of England, actuated by no other than political motives—which rise no higher than the civil affairs of this life—may be inferred from the fact of their own declaration of willingness to contribute to the repairs of its edifices, if the expense be not imposed as a rate; and their right thus to object in open vestry to imposition on conscience the law of the land does not dispute; but I profess that if I did not think the law of Christ condemned imposition on conscience (in which case it is essentially anti-christian, and the support of the system of which it forms a part is the support of anti-christ), I should be ashamed, I should count it meanness, as a Christian, to disturb the harmony of a Christian neighbourhood by such opposition. For surely it is in accordance with the mild genius of Christian religion, and with the benign spirit of its Divine Founder, that in matters of indifference even right ought to be surrendered, and interest sacrificed, for the sake of peace. As for Puseyism, execrable as it is in a doctrinal point of view, that is but an accident of the system itself; and, therefore, is of little weight in the general argument.

At the same time, it is not to be overlooked that the ground thus taken is somewhat higher than the position hitherto occupied by the dissenters; for no less eminent a person than the late Robert Hall, did not hesitate to denounce the compulsory principle as anti-christ, and yet I am not aware that he insisted on suffering testimony as indispensable to nonconformist consistency. On this point, therefore, I am, like yourself, open to conviction—and happy should I be to see this simple principle temperately discussed—but then names must be excluded as lighter than vanity against reasons.

In thus expressing myself, I utterly disclaim all ability (arising from ill health) to take any part in so momentous a discussion. But of minds imbued with a spirit of martyrdom, in a clear case of conscience, there is, I am persuaded, no lack. Only let it be perceived that voluntarily to contribute to the support of the system of the established religion, is to "receive the mark of the beast," and witnesses will forthwith be self-manifested. If, on the contrary, evidence to this effect cannot be produced, then let dissent be deemed secondary to peace.

I am, sir, your most obedient servant,

JOHN THOMAS.

Kingsland road.

IMPERIAL PARLIAMENT.

HOUSE OF COMMONS.

PETITIONS FOR THE WEEK.

Cattle, &c., against importation of, 6.	Factories, for limiting the hours of labour in, 2.
Church Patronage (Scotland), for abolition of, 1.	
Corn laws, for repeal of, 7.	Maynooth college, against further grant, 2.
Education (Ireland), against present system, 3.	Marriages (Ireland), for rendering valid, 2.
	Poor Law Amendment act, for alteration, 4.
	Property tax, against, 1.
	Roman catholics, for equal civil rights, 12.

PUBLIC BUSINESS TRANSACTED.

BILLS PRESENTED, AND READ A FIRST TIME.

1. Bribery at Elections bill.	2. Witnesses Indemnity bill.
CONSIDERED IN COMMITTEE.	
1. Colonial Passengers bill.	
2. Supply—£121,837, for the civil establishments of the office of Ordnance; £109,207, for the corps of royal engineers; £249,158, for the royal regiment of artillery; £39,303, for barrack masters; £208,743, for ordnance survey, military and civil contingencies, and army extraordinaries; £231,000, for military stores; £2,788, for services performed by the office of Ordnance, not provided for; £169,835, for superannuated, retired, and half pay officers, pensions for good services, inventions, wounds, pensions to widows, and superannuated civil officers; £219,514, for commissariat supplies; £194,406, for new works, improvements, and repairs in the naval yards; £39,375, for medicines and medical stores; £44,825, for naval miscellaneous services; £497,137, for military pensions and allowances; £177,002, for civil pensions and allowances; £226,100, for freight of ships and transports, &c.; £95,704, for conveying convicts; and £407,549, for the packet service.	
3. Ecclesiastical Corporations Leasing (No. 2) bill.	
4. Customs acts.	
5. Law of Merchants Act Amendment bill.	
BILLS READ A THIRD TIME, AND PASSED.	
1. Australia and New Zealand bill.	
2. Excise Duties Compound bill.	

SUBSTANCE OF CONVERSATIONS.

AMERICAN BOUNDARY.—In answer to a question from Lord PALMERSTON on Friday, in reference to the commission sent out in 1839, for exploring the line of boundary on the frontier of North America, Sir R. PEEL said, that the commission had returned, and they had

made a report in pursuance of instructions given them, and which report he had seen within the last few days. There was to be an appendix to that report, and it was also necessary to have plans to be referred to in the report drawn up, and as soon as those plans and appendix were completed the report would be laid on the table.

CHURCH RATES.—On Friday evening Sir J. EASTHOPE gave notice of his intention on Thursday, the 16th of June, to bring in a bill to abolish church rates.

REMOVAL OF ELECTORS.—On the same evening Mr M. GIBSON said, that on the 9th of June he would ask leave to bring in a bill to prevent persons in England and Wales from losing their votes at an election by removal after the preceding registration.

DEBATES.

Friday, May 20.

SUPPLY.

The House resolved itself into a committee of supply, and Captain BOLERO brought forward the estimates prepared by the ordnance department, upon which there appeared a reduction of £59,000. Mr WILLIAMS objected to the amount set down in the estimates for the salaries of barrack masters, and complained that that office was not in all cases combined with that of storekeeper. Lord A. LENNOX wished that the allowances of fuel, &c., granted to officers living in barracks, might be extended to those who being married were obliged to reside in private houses. Captain BOLERO having replied, the vote was agreed to after a few words from Sir C. NAPIER, who wished to have a naval officer a member of the board. Several other votes were passed without observation.

Captain PECHELL inquired whether any steps had been taken to secure to the country the possession of the explosive projectile invented by Captain Warner? Sir R. PEEL said that Captain Warner had been invited to make a grand experiment at the public expense, but had attached to it preliminary conditions as to compensation to which he could not accede. A short discussion on the subject then ensued, after which the remaining votes for the ordnance departments were agreed to without objection.

The navy estimates were then brought forward, and being unopposed were speedily gone through, and the House resumed.

Mr ROEBUCK moved the first reading of Lord Brougham's bill, granting indemnity to witnesses examined before election committees. He said, however, that although the addition of one or two words to this bill would answer every purpose he had in view, he should still proceed with his own measure. The bill was then read a first time, and ordered to be read a second time on Monday.

The other orders of the day were then disposed of, and the House adjourned until Monday.

Monday, May 23.

THE TARIFF.

After some preliminary business, the House resolved itself into a committee on the Customs duties, when Mr CALLAGHAN proposed a resolution for charging on all imported articles of manufacture a duty equivalent to that charged on the raw material of the same articles respectively, with a view, particularly, to the equalisation of the duties upon salted provisions and upon live cattle. The motion was opposed by Sir R. PEEL and Mr GOULBURN, and after a brief discussion was withdrawn.

Mr MILES then rose to make his motion, that the import duties on live stock should be taken by weight. He applauded the financial measures of Sir Robert Peel, and claimed credit to the phalanx of county members surrounding the right hon. baronet for the steady support they had given him, and for the silent endurance with which they had brooked the taunts of their opponents. But the time for silence was now past, and the season had arrived when a legitimate opposition must be offered. He entered into a statistical comparison of the cost at which a Danish and an English farmer could respectively fatten live stock, taking the price of oil cake and barley in the respective countries, and contrasting, also, the different amounts of taxation to which each was subjected; and proceeded to show, from the prices at given continental ports, with the freightage and other charges, that the British grazier would be exposed to a ruinous competition under the government proposition. He concluded by insisting upon the necessity of a better protection to the British farmer, and remonstrating against the lowness of the proposed duty on live, as compared with that on dead, meat.

Mr R. PALMER seconded the motion, which was supported by the Earl of MARCH and Mr HEATHCOTE, and opposed by Mr C. WYNDHAM.

Mr GLADSTONE affirmed that the government had precisely the same object in view as the proposer of the amendment, and they were quite satisfied that no evil consequences would ensue to the British farmer from that part of the proposed tariff which related to cattle. Viewing the state of the country, Sir Robert Peel would have failed in his duty had he proposed less than he has done; and as to the alleged alarm which prevailed amongst the agriculturists, the returns of prices at the late country fairs showed that it was greatly exaggerated. No doubt, theoretical accuracy was on the side of the proposition for levying the duty by weight: but great inconvenience would be the result of its adoption, and there was no instance in the tariff of any other country of taking the duties on animals otherwise than by head. There was no such discrepancy, as had been argued, between the duty of £1 per head for oxen, and the duty of 8s. per cwt. on dead meat, seeing that the freight and duty on the importation of an averaged sized ox would be £3 6s., and the charges and duty on the importation, on an equivalent amount of dead meat, would be about £3 10s. The government proposition was imperatively called for, when our rapidly increasing population was considered with reference to the high and increasing prices of meat in this country; and if the measure had the effect of preventing any further rise, it was as much as could be hoped for. The idea of any material reduction was absurd.

The fallacy which led to the formation of such opinions lay in the fact that those who entertained them, taking the market price at Kiel and other places and finding it so much lower, overlooked or forgot the effects which would be produced upon the price in those markets by any large importation. They also overlooked the fact that no reduction to any considerable extent could take place in our markets unless meat was imported in very considerable quantities. Now, what was the consumption in this country? In the absence of authentic documents it could only be taken hypothetically. The consumption in London was supposed to be 200,000 head of cattle per annum, and that of the whole country 1,000,000. Now, he would ask what effect was likely to be produced upon such a consumption by any importation which could reasonably be anticipated from the proposed measure?

It had been calculated, he knew not how correctly, that 80,000 head of horned cattle would be annually imported. Now, admitting this, and looking at our population, increasing at the rate of 227,000 souls annually, if the rate of increase for the next five years was in the same ratio as the last ten, this country would require a supply of 85,000 head of cattle, in order, not to reduce prices, but to keep them from rising. Horses bore relatively a high price in this country; yet for years their importation into this country was permitted. Why were we not overwhelmed with cheap continental horses? Viewing the subject in all its bearings, he considered that the benefit to trade from the government proposition would be considerable, while there was no cause of alarm for the interests of agriculture.

Dr BOWRING gave various statements in support of the government proposition, which he regarded as a great and important step towards sound principles in our legislation.

Lord NORREYS, Mr GALLY KNIGHT, and Lord ALFORD opposed the motion, and Mr OWEN STANLEY supported it.

Lord JOHN RUSSELL could not apprehend the reduction of price anticipated by Mr Miles; if he did he should be so much the better pleased with the government proposition. The House did not sit there to make food dear. Their wisdom was to increase the comforts of the working classes, and the agricultural interest would derive its advantage from the improved condition of the country. He could not reconcile the arguments used by Sir R. Peel on this question with his conduct in reference to the corn law.

They had heard the right hon. baronet state that he proposed a reduction on the duties on herrings, and when a Scotch correspondent of his complained of the reduction, because the price would fall from 20s. to 10s. per barrel, the right hon. baronet professed to disbelieve the fact, but said, if there could be so great a reduction in the price of the food of the labouring population of Ireland, he, for one, should think it an argument in favour of, not against, his proposition. He perfectly agreed in that statement and that principle; he also agreed with the principle as applied to the present proposal; but the right honourable baronet had altogether shifted the ground he took on the corn bill. He recollects that when that question was under discussion members of the government stated that if they admitted foreign corn, it would be introduced at 40s. per quarter; that it would be a great benefit to have fish and meat at a low price: that the admission of foreign corn at 40s. (though that calculation was not well founded, but still if it were right) would be of considerable benefit, and was an evil to be aimed at rather than avoided, and that as to general articles of provision in the tariff, they were to think that the reducing of the cost of articles of subsistence was an object to be sought, and one which the right hon. gentleman the Vice-President of the Board of Trade earnestly entreated them to attain; and yet, with respect to that very article of corn, they were to proceed upon a principle diametrically opposite.

If cheap fish and cheap meat were a great benefit, why not cheap corn? and yet, as to corn, the great object had been to prevent its cheapness. The world would give them little credit for the example of free trade which they affected to set, while they thus confined their adoption of its principles to those cases in which they admitted that they would be nearly inoperative.

He could understand that at such a moment as this, when there was great distress, when only the preceding day they had heard the Queen's letter read in the churches for a general collection to be made for the distress that existed in various parts of the country—no doubt it was right to adopt such a measure, but it was melancholy to hear there was such distress in the month of May, after the winter was over, and when spring had returned, generally bringing a demand for labour [hear, hear]; but if it were necessary to do that, he could understand that it would be wise to proceed to the principle of admitting food at a cheaper rate, in order to diminish the cost of subsistence. But why were they not consistent in their measures? Why not make the whole of their legislation agree? And in the present year, when they were considering all these questions, why not consider them altogether, place them on a sounder basis, and set a good example to the world, instead of giving them an opportunity of saying, "You hold out principles for us to follow, but they are but mere words, for when you begin to act upon them for yourselves you say little or no practical good would result from them."

Still this tariff was valuable as a blow to prohibition, and he would support the proposition of government against that of Mr Miles.

Sir R. PEEL said, that Lord John Russell himself had not, as might have been supposed from the speech he had now delivered, been the advocate of the cheapest possible supply of food; on the contrary, the noble lord had proposed a protection in the shape of an 8s. duty. Lord John had accused him a little while ago of deceiving the agriculturists with a colourable concession; but to-night the noble lord's charge was, that everything had been sacrificed to the agriculturists. With respect to the topic under discussion, he was happy to observe that the panic was declining, and the price of live stock rising. But at the price thus quoted—a price of from 7d. to 7½d. in Liverpool, the great receptacle of Irish cattle—was it fit to continue a prohibition upon live stock? The supply produced by the removal of that prohibition would not, however, be such as to bring the markets much lower. He wished it would.

I must say that I wish it would reduce the prices, for I consider the price of meat too high. I take this as a proof of it;—Take Liverpool, I see that by the great improvements in steam navigation, there are forwarded large supplies of cattle from Aberdeen, and other parts of Scotland into Liverpool, and yet I see no benefit in that great community from such extensive importation. On the contrary, I see a progressive rise in the price of food. I say then, that that is a conclusive proof of the necessity of removing the prohibition, and conclusive of the policy of widening the supply. On the other hand, if you tell me there is great alarm—a great panic in the markets, I am bound to say that I think that alarm unfounded. But what I admit to be the chief benefit from this alteration is this, that we are taking a new security against the progressive constant rise of the price of food in consequence of the diminution of the supply in this country, and the consequent rise of price of foreign cattle, I think that the foreigner will be ready to part with his cattle at a diminution of price of 25 per cent. On the other hand, I am obliged to say, that when I consider the countries of Europe from which cattle can be introduced, I find them so few that I cannot think there will be any great diminution in the price of meat.

Three things were always forgotten by those who looked with dread upon the proposed change in the importation duties—the quantity of the continental article, its quality, and that rise of its price abroad which its admission must of itself occasion. It would be highly beneficial to England to obtain free access to some of the improved breeds of cattle on the continent. Mr Miles should explain what amount of protection he wanted.

Of course he thinks that 1l. per head is not a sufficient protection, and desires a higher one; but, then, I think that unless we clearly comprehend his practical intention, many members may be entrapped into a vote; for there are those, I can well understand, who would rather have 2s. 6d. per cwt. as the duty, than 1l. per head. In that case, observe that an ox weighing 4 cwt. would only pay 16s. duty—a result which might not entirely tend to diminish the "panic" of the farmers, nor to answer the object of my hon. friend. My hon. friend wishes really for an increase of protection, which would involve the interposing of greater difficulties against the admission of food for the people, for he should not forget that the levying of the duty by weight would create such an unavoidable delay and trouble at landing as would materially retard and obstruct the importation of stock on any terms arranged. On that ground I oppose it. My belief is, that the duty of 1l. per head will be sufficient. I have a deep impression, a firm conviction, that population is increasing more rapidly than the supply of provision in this country; and that no advantage can be derived by the agriculturists from keeping up higher duties than I propose. My hon. friend, indeed, said fattening of cattle produced in this country no profit. Why not? Is it not because in certain districts, producing lean cattle, the most enormous prices are charged for

them, so that the profit of fattening is done away with? What, then, we want is to bring in a competition which may give you the benefit of the lean cattle. As to fat cattle fetching 25l. or 30l. a head, consider the difficulties of bringing them from foreign ports: reflect that the freight cannot be inconsiderable, could hardly be below 2l. a head, and would probably be augmented. Consider, too, the inevitable risk of a sea passage, and remember that there can be no insurance against the damage, though there may be against the entire loss of cattle thus transported across sea; all these things go to make up the real practical protection, over and above the mere nominal duty.

He deeply regretted to differ from some of his friends; but the interests of the consumers forbade him to make any concession, and he trusted that the House would affirm the proposition of the government by a large majority.

After a few observations from Mr M. J. O'CONNELL, Lord WORSLEY, Mr VILLIERS, and others, during which the House manifested great impatience, Mr MILES replied and the committee divided, when there appeared—for Mr Miles's motion, 113; for the government proposition, 380; majority, 267.

It was then arranged that the third reading of the Income Tax bill should be deferred until Monday next, and that of the Poor Law Continuance bill until Tuesday next; and Mr ROEBUCK having brought in his Indemnity bill, which was read a first time without remark, the House adjourned.

GENERAL POLITICS.

FOREIGN.

FRANCE.

The Paris papers are filled with the debates on the "Right of Search," in the Chamber of Deputies, and with comments upon the speeches of the leading deputies who spoke upon it. The *Courrier Francais* considers that M. Guizot having said that his ministry was bound by the acts of his predecessors in office, is disloyal. The other opposition journals contain nothing new on the subject. The *Debats* contends that the existing treaties must remain in force, for they cannot be annulled by the French nation without dishonour. The Chamber almost unanimously declared itself opposed to the ratification of the treaty for the suppression of the slave trade, while professing "horror for that inhuman traffic." The effect produced upon the Bourse by this debate was rather unsatisfactory, and the funds declined on Saturday in a trifling degree, from the supposed possibility that the impending elections might be unfavourably influenced by the charges so strongly urged against M. Guizot, that he is in reality favourable to the ratification of the quadruple treaty.

SPAIN.

The proceedings in the two chambers are devoid of public interest. The project of law relative to the capitalisation, presented to the Chamber of Deputies by the Minister of Finance, is of the following tenor:—1. "The public treasury bonds, issued in payment of half-yearly dividend of the interests of the foreign debt, due on the 1st of November, 1836, are to be admitted for capitalisation, agreeably to the decree of the Provisional Regency of the 21st of January, 1840. 2. The interests of the capital represented by those bonds shall be increased at the rate of 5 per cent. per annum, from the 1st of November, 1836, to the 31st of December, 1840." It was rumoured that the government contemplated to issue a new loan, bearing interest at 3 per cent. to the amount of 1,500,000,000 reals. Government proposed receiving in payment of it 1,000,000,000 reals of existing securities (5 per cents.), and 100,000,000 in specie, and provides out of the proceeds for the payment of the dividends down to the month of June, 1843. The government would moreover deposit in the bank of San Fernando 160,000,000 reals, guaranteed by the revenues derived from tobacco and quicksilver, and bills on the government of Cuba and Porto Rico, in order to secure the payment of the subsequent dividends to the 30th of June, 1845, inclusive. Doubts of the success of the plan were entertained in the quarters best informed. Ministers were unceasing in their deliberations on the best means for improving the financial condition and credit of the country, but the difficulties to be surmounted were formidable.

PORUGAL.

The draughts of the commercial and slave trade treaties were returned to Lisbon from London by the Lady Mary Wood steamer, together with an expression of Lord Aberdeen's regret, conveyed through the Baron De Noncorvo, that the negotiations should have been suspended, even for a single day, owing to such trivial points of difference. A conference had taken place between the two plenipotentiaries, as the result of which the *Times* correspondent announced the great probability of both treaties being signed within a few days. The supplemental article, comprising the tariff reductions, would next come to be considered, and it was anticipated that the discussion of its details would be attended with much trouble and delay. Great blame was cast upon Lord Howard for his conduct throughout the transaction, which was said to be characterised by the most factious opposition to the Duke of Palmella and the government. There is little in general politics that deserves mention. The exertions of the home minister were confined chiefly to the approaching elections, and had been characterised by great activity and energy. The coalition of Septembrists, Miguelites, and Chartists have declared against the commercial treaty with England, but their exertions are quite disregarded by the government. Baron Tojal has concluded an arrangement with the bank for the payment of the dividends on the foreign funded debt, which will presently fall due in London. Ministers had not yet decided upon the conversion of a portion of the foreign debt, proposed by the Baron De Lagos. Some further failures had taken place at Oporto, and letters from that city charged a large proportion of these disasters upon the directors of the Oporto bank, who at a crisis of great embarrassment, had contracted their credits in a very extraordinary degree. Count Raezynski, the new Prussian envoy, had arrived.

AMERICA.

The following propositions and resolutions contain the substance of the report of the committee of Foreign Affairs in the House of Representatives, alluded to in our last:

"Upon a careful examination of the voluminous diplomatic and parliamentary discussions and complicated legislation bearing on this subject,

and a deliberate consideration of the present state of our commercial relations with the British colonies, the committee lay down these propositions as the conclusions to which they have arrived :—

" 1. That it is the policy and the desire of the United States to observe, in the regulation of the commercial intercourse between the United States and other countries, principles of equity, reciprocity, fair competition, and mutual advantage to both parties.

" 2. That the existing arrangements regulating the commerce between the United States and the British colonies, in the West Indies and on the continent of America, are unequal, unjust, and injurious to the interests of the United States.

" 3. That so long as Great Britain persists to apply to the vessels and productions of the United States, in the ports of the British colonies in America, peculiar regulations of commerce, other than such as regulate the commerce between the United States and the British territories in Europe, it is the right of the United States, and the necessary consequence, to apply peculiar regulations of commerce to British vessels and their cargoes in the ports of the United States, entered from or proceeding to the British colonies in America.

" 4. That the continued imposition by Great Britain of discriminating duties upon the productions of the United States imported into the British colonies in America in vessels of the United States will justify the imposition by the United States of discriminating duties upon the productions of the British colonies in America imported into the United States in vessels of Great Britain or her colonies.

" 5. That the continued prohibition to the vessels of the United States by Great Britain of the indirect voyage between the United States, the British colonies in America, and the British territories in Europe, or between the United States and one and another British colony in America, will justify the prohibition by the United States of such voyage to the vessels of Great Britain or her colonies in America.

" 6. That if Great Britain see fit to adopt and pursue a system of prohibitions and restrictions against the United States, it behoves the United States to protect our citizens, their commerce, and navigation by counter prohibitions, duties, and regulations, and to decline to give free commerce and navigation in exchange for restrictions and vexations.

" 7. But that, before having recourse to measures of legislative restriction, as the certain means of effectually guarding and securing the rights of the United States in our commerce with British colonies, it is due to national comity to recur, for that purpose, to friendly negotiation with Great Britain.

" And, in conformity with these conclusions, they submit the following resolution, the adoption of which they recommend to the House :—

" Resolved—That the President of the United States be, and hereby is, requested to enter into negotiations with the British government for the purpose of effecting a permanent, equitable, and just conventional arrangement of the commerce between the United States and the British colonies in America."

The Secretary of the Treasury, under a call of the House of Representatives, had in preparation a report on the subject of the tariff, accompanied by a revenue bill. The call was made directly on the secretary, and the bill and report, although they would, it was expected, meet the full concurrence of the executive, would not be a cabinet measure.

DOMESTIC.

METROPOLITAN.

A meeting of the friends of complete suffrage was held on Wednesday night, at Knightsbridge, Mr Denshaw in the chair. Mr Neesom, one of the delegates to the late Birmingham conference, addressed the meeting at great length, on the necessity of union between the middle and working classes; and was followed by Mr Charles Westerton, another delegate, who contended that complete suffrage unions, similar to that proposed by the conference, were eminently calculated to effect the purpose so strongly contended for by Mr Neesom. He attributed the power of the aristocracy and its results to the disunion of the people. The following resolution was carried unanimously :— "That, as soon as sufficient names were procured, Mr Westerton should be authorised to write to Birmingham for the requisite number of cards of membership." The meeting then adjourned to this evening, when the subject will be taken into further consideration.

On Friday, a meeting of reformers, among whom were Messrs H. Warburton, J. Arthur Roebuck, M.P., Swynfen Jervis, P. A. Taylor, Francis Place, George Thompson, the anti-slavery lecturer, and S. Harrison, took place in John street, Adelphi, to determine upon the formation of a society, having for its object the advancement of the question of parliamentary reform. Mr Warburton was called to the chair. Mr Francis Place gave a sketch of the circumstances under which it was determined to form an association, and stated that £400 had already been subscribed, and a similar sum was sure of soon being obtained. A resolution that the Reform bill having proved a failure, the object of the society should be so to reconstruct our electoral system as to make the House of Commons what it ought to be—an accurate and complete representation of the whole. It was further agreed that the society be entitled the "Metropolitan Parliamentary Reform Association." That Mr Warburton, be chairman; Mr Roebuck, M.P., counsel; Mr W. H. Ashurst, solicitor; Mr W. Williams, M.P., and Mr Richard Taylor, be auditors; and that the following among others, be placed upon the general committee, viz., Dr Bowring, M. P., Messrs Sharman Crawford, M.P., Wynne Ellis, M.P., Howard Elphinstone, M.P., Joseph Hume, M.P., T. M. Gibson, M.P., J. T. Leader, M.P., the Earl of Radnor, Messrs J. Scholefield, M.P., Swynfen Jervis, John Travers, H. Hetherington, and Major Revell. After some discussion, the following were declared to be the object and rules of the society :—

" To obtain for each man of twenty one years of age the right of voting for a representative. To secure to each man this important right, it is necessary that every man, whether he be the occupier of a whole house, or a lodger in some part of a house, who has been rated to any parliamentary county, municipal, or parish rate for six months, shall be rated to an election rate, and be put upon the voting register for the polling district in which he resides; and every such person, so qualified, shall receive his voting card, entitling him to vote at all elections within that district. That every man, whether he be the occupier of a whole house, or a lodger in some part of a house, or a servant or inmate, not being rated as above directed, shall have the right to cause himself to be rated to the election rate; and when he has been rated for six months, he shall be put upon the voting register for the polling district in which he resides, and every such person, so qualified, shall receive his voting card, entitling him to vote at all elections within that district. That the country be divided into as many polling districts as there may be representatives in the house of Commons. That the duration of parliaments may be shorter, but shall not be longer than three years. That every elector shall be eligible to be elected. That the right of voting for a representative shall be exercised secretly by ballot. That each representative of the people shall be paid for his services. That all legal means be adopted by which these objects may be

promoted. And that a constant succession of lectures be given; and that public meetings, and the circulation of information by pamphlets be especially attended to." Some further detail business having been transacted, and the steps settled for a broad and extensive system of operations, the meeting broke up.

At the annual meeting of the Aborigines Protection society, it was stated that the aborigines entitled to the term "British" amounted to—one million inhabiting Australia; one million in the South Seas, including New Zealand; half a million still surviving in North and South America; and two millions in Western and Southern Africa; with several millions of the more barbarous tribes in British India and its borders, and in the Eastern Archipelago and the Indian Ocean. Of foreign aborigines benefited by the society, there were sixteen millions in America, sixty millions in Africa, two hundred millions in Asia, and a small but interesting remnant of ancient European barbarism existing in Lapland.

A public meeting of the merchants, bankers, and traders of the city of London, was held on Friday at the Mansion house, to consider the means of relieving the sufferers by the fire at Hamburg. The Lord Mayor presided. Among the company were Sir Moses Montefiore, Baron de Rothschild, Mr David Salomons, Mr Colquhoun the Consul for the Hanse Towns, Mr T. Baring, Mr Mathias Attwood, Mr J. J. Gurney, Mr Smith, Mr Lyall, and other commercial gentlemen of the highest respectability. Resolutions were passed expressing sorrow at the disaster; recognising the uniform liberality of the Hamburg citizens; thanking the Queen, Prince Albert, and the Queen Dowager, for their unsolicited sanction and assistance, government for the spontaneous supply of tents and blankets for the homeless in Hamburg, and the public bodies generally for their promptitude and liberality on the occasion. It was resolved to open a subscription at the London and country banks; and a committee was appointed to carry out the last resolution.

The Philanthropic society enjoyed its anniversary festival at the London tavern on Wednesday. Eighty-five names, the report said, had been added to the list of subscribers and life governors; and during the year 118 juvenile criminals have been admitted to the benefits of the institution. The subscriptions amounted to 2,000*l.*

At the examination for the degree of Master of Arts at the London university last week, the following gentlemen were admitted to this degree :—In classics, William Case, B.A., University college. In mathematics and natural philosophy, Samuel Newth, B.A., Coward college, University college. In logic, mental and moral philosophy, political philosophy, and political economy, William Shaen, B.A., University college. To the last gentleman a gold medal has been awarded.

The celebrated Strawberry hill sale terminated on Saturday for articles sold on the spot; but a fortnight's sale of prints and drawings will take place in London, so that it may be calculated that the property will realise not less than £30,000. Several of the lots fetched very high prices; the celebrated silver inkstand of Horace Walpole brought 36*s.* an ounce; it weighs about ninety ounces, and is understood to have been purchased by Sir Robert Peel. The clock, once the property of Anne Boleyn, was purchased for her present Majesty, for £110. The horn representing the history of St Hubert, the patron of foresters, enameled in Limoges china, was bought by Mr Webb for £141. The hat said to have belonged to Cardinal Wolsey was knocked down at 20 guineas, to Mr Charles Kean.

On Monday morning, Daniel Good, the murderer, was executed in front of the gaol of Newgate, amidst an immense multitude of spectators. To the last he maintained his innocence of the crime laid to his charge. During the whole of Sunday night the open space in the vicinity of the Old Bailey was almost impassable, in consequence of the shoals of people whose morbid curiosity takes delight in such scenes; and ribaldry, drunkenness, and the usual disgusting scenes that characterise executions prevailed to a fearful extent.

From the report of the new British and Foreign Temperance society, it appears that there are 784 tee-total societies for males, and 250 for females; that the cause of temperance is making rapid progress in England, Ireland, in the colonies, and on the continent; and that the committee have found a desire in all parts of the world to abolish intemperance; and the aversion to tee-totalism is fast dying away.

On Wednesday last, the portion of the new street, which is to connect Farringdon street with Islington, and is completed as far as West street, was thrown open to foot passengers.

The Bude light is to be applied, under Mr Gurney's direction, to light the Mansion house, and the projecting clock of Bow church, Cheapside.

The trustees of the British Museum have lately become possessed of a very beautiful collection of miniature paintings, probably by the hand of the celebrated Giulio Clovio, an artist of the sixteenth century.

One of the chief London houses in the corn trade, in a circular addressed to its friends, states that holders of bonded wheat, by refraining from paying duty till the latter end of June, may rely upon obtaining a profit for their money of no less than two per cent per week!

Very extensive improvements in the Post Office department are now making by Lord Lowther, for establishing a morning as well as an evening mail by railroad, to places where letters and newspapers are at present received but once a day.

PROVINCIAL.

On Wednesday last Mr Sturge paid his visit to the borough of Nottingham, having previously issued the following address :—

" TO THE ELECTORS OF NOTTINGHAM.
I am informed, that, at a public meeting held in your town yesterday, it was unanimously resolved to invite me to allow my name to be put in nomination as your representative in parliament.

" I beg to tender my acknowledgments for this mark of your confidence. I accept the invitation, with a clear understanding, that, if there is any kind of improper influence used to bias votes in my favour, I shall at once retire from the expected contest.

" As I am an entire stranger in Nottingham, an explicit statement of my opinions on some of the leading topics involved in just legislation, is due to the electors. Not only do I recognise the 'right of every man, of 21 years of age, to the franchise, unless deprived of it by the verdict of a jury of his countrymen,' but 'I would support all the

details of a bill to make this right, in its practical exercise, as full, fair, and free as possible.'

"I believe that, as religion is a matter between man and his Maker, no human authority has any right to interfere with it, so long as the peace and welfare of society are not endangered; that not only should all ecclesiastical demands in the nature of church rates or otherwise be abolished, but that there should be no connexion between church and state; and that all support of religion should be voluntary."

"I consider that all legitimate commerce should be perfectly free, and not only that the necessaries of life should be exempt from taxation, but that all taxes upon industry should be transferred to capital. This, of course, would involve the total abolition of the corn and provision laws, which have already inflicted irreparable injury on the country, and are producing most fearful inroads upon our manufacturing interests and upon the means of support to our working classes."

"I hold that the punishment of death, in all cases, ought to be abolished; and not only consider all naval and military establishments in time of peace as a needless and absurd expense, but that all war is as inconsistent with true national safety as it is in direct violation of the spirit and precepts of the New Testament."

"Without forgetting that, on all suitable occasions, it is my duty to assert the political and social rights of my fellow-countrymen, and by all legitimate means ameliorate their sufferings, I shall deem it still incumbent upon me especially to advocate the cause of those who are held in personal slavery in any part of the world; and this I would do in accordance with the dictates of our religion, which teaches us that every country is our country, and every man our brother."

"Important engagements detain me in London this week; but I hope early in next week to be able to visit Nottingham, and at any meeting you may think fit to appoint give you any further explanation of my opinions which you may require. I am not insensible to the kindness and favourable opinion of those who are anxious to promote my election; but I most strongly deprecate a single word or expression that can justly excite any angry feeling towards those who differ from them. I hope I shall be excused for giving this caution, because on these occasions the best of men sometimes forget that charity which in private they usually exercise towards each other."

"I am, very respectfully,

"JOSEPH STURGE."

He was met at the railway station by the members of the Complete Suffrage association and several influential gentlemen of the town, and an immense crowd of electors and non-electors assembled to welcome his arrival. The procession was most unostentatious; no banners, no flags, no colours, no bands—all was simple and pure, and what was lacking in meretricious adjuncts was well replaced by the deep earnestness and evident consciousness the whole multitude seemed to feel that the present was a struggle of principle not party. The procession moved up Hollow Stone, down High Pavement, into the Market place, where it was computed there could not have been less than 12,000 persons present. George Gill, Esq., after some preliminary remarks introduced Mr Sturge to the meeting. Mr Sturge, who was received with loud applause, then entered into a statement of the principles which he professed. In reply to a letter which he had received from the Chartist association of Nottingham, Mr Sturge declared his conviction of the necessity of all the points in the charter. He had been told that there were some persons very anxious to hear his views on the subject of the New Poor law.

"Now he could assure them, that the only reason he had omitted noticing this subject in his written address was, that he lived in a neighbourhood where the New Poor law had never been brought into operation, and had therefore never come into discussion. He had not paid that close attention to it that he should and would do, if he had to legislate upon it. But he was fully opposed to any man being ill-treated and punished merely for the sake of poverty. He was strongly opposed to dividing the common relations of life on that ground, and he would say, if the poor pauper is to be punished let them punish the rich pauper also. He was as anxious to have a complete franchise for the people, and then he was confident, when they had the power, they would not on the one hand allow poverty and distress to remain unrelieved, and on the other they would not have a poor law that would encourage pauperism and idleness. He thought if they could get just legislation and free trade with all the world, they should have this country once more in a state of prosperity, so that every working and industrious man and his family might be enabled to live comfortably. He wished to do the people justice before they talked of charity for them."

Mr Sturge then stated, that if anything tended more than another to confirm his views of the safety of giving the suffrage to the people at large, it was the short visit he had paid to the United States of America, where he found that education was universal. The Americans had been independent not more than half a century, and in the free States there is only here and there an individual that cannot read and write. But how is it in England? The people here have been under the care of an established church for centuries, and they are now so ignorant, that their rulers tell them they are unfit for the exercise of the franchise! And why? Because they have not been properly educated. He declared, if at any future time they were displeased with his conduct, and called a fair meeting in the Market place, with a fair chairman, and asked him to resign, he would do so with pleasure. He should not give one farthing for a vote—he would not ask a man for his vote, if it would gair his election—he would set an example of purity, and stand or fall under its banners. Mr Vincent, and Mr Murray, the anti-corn-law-lecturer, then addressed the meeting, and urged them to support Mr Sturge. After which the immense multitude quietly separated. The entire list of electors has been organised into minute districts, each of which is presided over by one or more zealous canvassers, who will receive the promises of the voters, and report to the general committee. So complete a system of watchfulness has thus been organised over all parties who are supposed ever to have offered or received the wages of corruption, that it is almost impossible that any such acts can escape detection. Ward meetings have been held throughout the town at which the utmost enthusiasm has been evinced on behalf of Mr Sturge. The Manchester Universal Suffrage Association have made a most stirring appeal to the electors of Nottingham, urging them to support Mr Sturge.

At a meeting of the friends of Joseph Sturge, Esq. at Birmingham, to consider the propriety of calling a meeting in the town to address the electors of Nottingham in favour of Mr Sturge's return, it was at length agreed that an address on the subject, signed by the inhabitants of Birmingham, should be sent to the electors of Nottingham.

On Wednesday last, a meeting of the Reform association at Bramley, Yorkshire, was held to hear from Mr Cummins, who had been invited to address them on the subject of the Birmingham conference, an account of his mission. At the close of Mr Cummins's address, it was announced that a meeting would forthwith be held, for the purpose of remodeling the society, and declaring their junction in aid of Mr Sturge's movement, and pledging their parliamentary votes in favour of those only who declare their readiness and intention to support every motion for complete suffrage, vote by ballot, and equal electoral districts. The question of non-qualification and payment of members and shortened parliaments, it was agreed to leave as matters of future detail, although duly appreciated by all present.

A complete suffrage association has recently been formed at Kettering. Mr Wells, grocer, is secretary; Mr Taylor, silk manufacturer, treasurer. Its prospects of increase are encouraging. The chartist

association in this town is also going on well; both societies occupy the same room, and avoid giving each other occasion of offence.

An association has been started at Halifax, for the purpose of obtaining universal suffrage, and the other points of the charter. The committee have published an eloquent and energetic address, calling on the working and middle classes to join them.

The ceremony of presenting the piece of plate, known by the name of the Chandos testimonial, to the Duke of Buckingham, took place on Wednesday, at Aylesbury, when about six hundred persons sat down to dinner. The plate consists of a magnificent centrepiece, or ornament, for a dinner table, in silver, richly gilt. On one is inscribed "Chandos, Church and State;" on the second, "Chandos, and the corn-laws;" on the third, "Chandos, and the £50 clause." On the circular stand, surmounting the base, the Buckingham arms are richly chased. The weight of this costly specimen of British art is 1,800 ounces, its height four feet six inches, and its value upwards of £2,000.

The last week has been the witness of festivities and innocent recreation throughout the country. All the large towns, and many rural districts, have been the scenes of processions and tea meetings of tee-total societies; clubs of every description, from the independent order of odd-fellows to the small village club; and last, though not least, of Sunday school unions. At the Leeds tee-total procession, upwards of 6,000 persons were present. Several thousands of children took part in a procession of Sunday scholars at Manchester, and the railroad has carried thousands of pleasure-seekers to draw instruction and amusement from the wonders of nature, of science, and of art. The Irish repealers of Manchester had a procession and tea party, which was attended by some of the most celebrated advocates for that measure.

A meeting was held in Coventry, on Thursday last, when it was resolved that the procession of Lady Godiva at the ensuing fair shall take place on Monday the 30th instant.

On Saturday last a man named Samuel Hines was brought before the Birmingham magistrates, charged with interrupting Sergeant Cronen while on duty at Smithfield fair, beating up recruits. The prisoner followed him through the crowd, distributing tracts on the subject, and urging the people not to enlist, and was at length given into the custody of a police officer. Mr Gem, the magistrate's clerk, said there was quite sufficient against the prisoner to warrant the magistrate in remanding him, until they could learn from the Crown what was to be done with him. They must take the opinion of the Attorney and Solicitor-generals upon the subject. He said the prisoner might be admitted to bail. Mr Gem said the prisoner could be admitted to bail to appear to answer any charge which might be preferred against him, on the receipt of the government instructions. Mr Morgan said Mr Sturge would be bail for the prisoner's appearance. Mr Joseph Sturge then entered into £20 surety for the prisoner's appearance. Hines also bound himself in the same sum, and left the office.

The last week having been a holiday, trade has been duller than ever throughout the country, and at Manchester, Leeds, and Halifax scarcely anything has been doing. Some little impetus is expected to take place, in consequence of the large quantity of goods that were consumed at Hamburg, and which will be replaced from our markets.

It is estimated that in the coal and iron districts not less than from 10 to 14,000 operatives struck work on Saturday last. This includes workmen discharged by blowing out several blast furnaces, and we are glad to say that there has been no infraction of the public peace.—*Staffordshire Examiner*.

A new dock was opened last week at Middlesbrough, in Yorkshire, when eleven ships were launched into their respective drops. The dock occupies an area of nine acres of water-surface, and was constructed at an expense of £100,000. This town in 1829 contained 40 inhabitants; from the increase of commerce, the census of 1841 gives its present population at 5423.

The new Eton college improvements, comprising sleeping, study, and dining apartments, will cost nearly £30,000. Subscriptions to the amount of £10,000 have already been received.

IRELAND.

The inquiry into the contested election for the county of Cork concluded on Saturday, when the sitting members, Mr O'Connell and Mr E. Roche, were affirmed to have been duly elected.

The *Limerick Chronicle* states that Mr Quintin Dick, ex-member for Maldon, has transferred £95,000 from the British to the Irish funds, preparatory to residing in Ireland. Similar proceedings on the part of some individuals connected with this country, heretofore residing in England, who will thus avoid the payment of the income tax, are spoken of. A considerable amount of funded property will, no doubt, be transferred to Ireland, in consequence of the exemption of persons residing in Ireland from that tax.

A very numerous meeting was held in an open field at the North wall, Dublin, on Saturday, to consider the effect of the proposed tariff on Irish interests; and the best mode of forwarding Irish manufactures and the repeal of the union. At half-past one o'clock the Lord Mayor arrived, at which time there could not have been less than 15,000 men present. The chair was taken by the Lord Mayor. Resolutions were moved to the effect, that there were thousands of industrious and clever operatives in a state of great destitution in Dublin, and that trade generally was in a deplorable state of decay over the entire kingdom, and that this state of things required the best attention of the legislature; and also in condemnation of the new tariff. Several tradesmen addressed the meeting upon the rapid decay of the various branches of trade in Dublin since the legislative union.

A very important meeting of the peasantry of Tipperary, took place on Sunday last, at which 30,000 persons were said to have been present. It appears that many persons have been induced to abandon the temperance system, in order that they might the more easily persuade them to become members of secret and illegal confederacies. To put a stop to this evil, the above meeting was called, and attended by

all the surrounding catholic clergy. After most impressive addresses from their clergy, these persons who had violated the temperance pledge came forward to express their sorrow, and solemnly promised to abandon the course of intemperance and crime. The parish priest, the Rev. Mr Nolan, earnestly implored the peasantry to give up the fire arms in their possession, and the multitude agreed to a resolution, pledging themselves to bring before the nearest magistrate any persons who should be found tendering illegal oaths. Altogether the scene was one of a most gratifying kind, and the measures adopted on this occasion are more likely to lead to the restoration of tranquillity than all the efforts of the authorities, backed by the military and police force.

SCOTLAND.

On Wednesday last a public meeting, attended by upwards of 2,000 persons, was held at Aberdeen for the purpose of hearing an account of the proceedings of the Birmingham Complete Suffrage conference, by the delegates from the Aberdeen Complete Suffrage association—Messrs Adam and Mitchell. Both the delegates addressed the meeting, and entered at length into an account of the conference, and a vote of thanks was, after some interruption, voted to them. There was some little confusion towards the end of the meeting, and a few individuals of the extreme chartist party behaved in an unreasonable manner; but, upon the whole, the proceedings were highly creditable to the good sense of the working classes.

A very numerous and highly important meeting, comprising a great number of reformers of the middle as well as the working classes, was held at Glasgow on Thursday last, for the purpose of forming a Complete Suffrage association. The greatest unanimity prevailed among all parties present, and after several spirit-stirring addresses, resolutions affirming all the principles of the Complete Suffrage union, and laying down a vigorous plan of proceeding, were unanimously carried. A committee chosen from the middle and working classes was then appointed to carry out the principles of the association.

At Dunfermline, on Monday last, a public meeting was held for the purpose of forming an association on the plan of the Complete Suffrage Union, the provost, James Morris, Esq., in the chair. Several excellent resolutions were passed on the occasion, and speeches delivered on the subject of complete suffrage; after which a committee was appointed for the purpose of canvassing the several districts of the town for members who are to report to a meeting to be held on a future day.

At Kettle a Complete Suffrage association has been formed, with every prospect of success, and a committee appointed to carry out the principles laid down at the Birmingham conference.

A petition was lately sent from Dundee to the Lords of the Treasury, praying that they would grant a sum for the benefit of the unemployed there. Their lordships have granted £300.

The General Assembly met on Thursday last, and was ushered in with unwonted splendour. The Marquis of Bute presided as the new commissioner, and Dr Welch was chosen moderator. After a brief address from the Lord High Commissioner, an important discussion on the Strathbogie case took place, which resulted in the assembly, by a majority of 130, rejecting the commission from the majority of that presbytery, and admitting that of the minority, on the ground that the majority were "notoriously deposed ministers," and that the sentence of the Supreme Civil court, by which that deposition had been suspended, and effect being given to it interdicted, were totally unworthy of notice, and could not even be seen, heard of, or of any weight in the General Assembly.

POSTSCRIPT.

Wednesday, May 25.

In the house of Commons last night the tariff was again proceeded with. Mr MILES brought forward a defined proposition with reference to his motion of the previous night: that in lieu of a duty of 1*l.* per head on cattle there should be levied 5*s.* 6*d.* per cwt. Sir ROBERT PEEL said he could not consent to the proposition. Mr PUSEY wished for a select committee to inquire into the subject before deciding; and Mr VILLIERS proposed that the duty should be 1*s.* per head instead of 1*l.* After a short debate, the government proposition was carried by a majority of 209 to 44.

Major VIVIAN then moved that the duty on cattle, meat, and other provisions mentioned in the tariff, imported from the Canadas, should be equal to the import duty from other foreign countries. Sir ROBERT PEEL said he could not consent to this proposition. After a somewhat desultory debate, the motion was withdrawn.

Mr SMITH O'BRIEN proposed, that on the article "swine and hogs," instead of the uniform duty of 5*s.* there should be left a blank, to be filled up afterwards in some way so as to afford more adequate protection. The amendment was supported by Mr Miles; but on a division it was rejected by 121 to 32.

The CHAIRMAN then proceeded, proposing successively the different items of the tariff. At the article "fish," some debate arose as to the proposed duty on lobsters, which are at present duty free; and Sir R. PEEL consented to re-consider the matter. Another discussion arose as to turbots, which also are at present free of duty; but Sir Robert refused to give way in this instance.

The rest of the evening was occupied in discussing different items, when, at the article of "fruit," a division took place on the proposed duty of 6*d.* a bushel on apples, Mr WAKLEY moving that the present duty of five per cent. should continue. The amendment was negatived by 110 to 51.

The CHAIRMAN then reported progress, and the House resumed. The other orders of the day were then disposed of, and the House adjourned at half-past one.

COMPLETE SUFFRAGE UNION.

The usual meeting of the General Committee of the council was held yesterday, at Birmingham; Mr Perry, vice-president, in the chair. After the confirmation of the minutes, the secretary read a great number of letters from various parts of the country, including communications from the Rev. W. Solly, Yeovil; Mr J. R. Smith, Leamington; Mr Stott, Edinburgh; Mr Davy, Crediton; Mr Rodgers, Glasgow, and others, stating the progress of the movement in their various localities; also a letter from Mr O'Connell, M.P., which was

referred to the sub-committee appointed at a former meeting, to communicate with that gentleman upon legal questions. The following interesting letter from Mr Sharman Crawford was also read:

"London, May 17th, 1842.

"DEAR FRIEND—I have received your letter communicating to me the resolution of thanks, and approval passed by the council of the National Complete Suffrage Union. Be assured it gives me the most sincere gratification that they should be of opinion that my exertions have been of any avail in forwarding the cause, which they did me the honour of placing in my hands on the late occasion. And it will be no less my inclination than my duty to persevere in every means of advancing it to a successful termination. With reference to moving for leave to bring in a bill for the purpose stated in the resolution, during the present session, I fear there are obstacles in the way, as I stated to you in conversation, which would impede our progress. You are so fully aware of the reasons which appear to me against that mode of proceeding this session, I need not enter into them as particularly as I should otherwise do, because you will be able to explain them to the council; but there is one which is of special importance, namely, that the member moving for the bill must be able to state all the details he proposes. Now a member acting for body would not be competent to state all these details (I mean especially the registration details) until such time as they had been debated and determined by the body for which he was acting. I think this could not be effected in time for any practical discussion in parliament during the present session. I think the question will be kept alive by the motion of which I have given notice on the third reading of the Income tax bill of which I have already sent you a copy, and after that, before the close of the session, a notice should be put on the votes, that leave will be moved for to bring in a bill, as described in the resolutions of the council, early in the next session of parliament. I trust this will meet the approval of the council, at the same time I shall be happy to serve them in adopting whatever course shall, on full consideration, be deemed most expedient.

"Yours, dear friend, most truly,

"WILLIAM SHARMAN CRAWFORD."

Mr MORGAN stated that Mr Joseph Sturge had taken the memorial to the Queen to London, to be entrusted to the care of Lord Brougham, for presentation to her Majesty.

A discussion then rose as to the appointment of a newspaper as the organ of the Union: after which the following resolutions were adopted:

"1. That it be^{ing} necessary to appoint some recognised organ of communication in which the proceedings of the Union may regularly be published, and to which its members and friends be may referred for authentic information; and the *Nonconformist* newspaper having zealously co-operated in the origination of the complete suffrage movement, and having received the enthusiastic approval of the conference for its able and honest advocacy of the rights of the people, this council, having obtained the consent of the editor, and made with him the necessary arrangements, do hereby recognise and recommend that paper to the people as the weekly organ of the Union."

"2. That they recommend the members and friends of the Union to make arrangements in their respective localities, for obtaining correct information respecting the progress of the suffrage movement, both in reference to the Union and all other proceedings having the same object, and for sending condensed reports of meetings to the office of the *Nonconformist*, Crane Court, Fleet street; and at the same time they desire to promote the circulation of that paper by every means in their power."

"3. That the council, at the same time, record their warmest thanks to that portion of the public press, which has honestly and temperately advocated the political and social rights of the people; and trust that such papers and periodicals will always have the preference in their libraries, reading rooms, coffee houses, and places of public resort."

Mr MORGAN also reported that since the last meeting 371 members' cards had been issued. The committee then separated.

NOTTINGHAM ELECTION.

A second address from Mr STURGE has been issued, of which the following is a copy:—

"To the Electors and Non-electors of Nottingham.

"MY FRIENDS—Allow me sincerely to thank you for the kind and cordial reception you have given me, which, as a perfect stranger amongst you, can alone be attributed to the approval of the principles with which I am identified.

"In the different ward meetings which I have attended, a general approbation has been expressed of the brief statement which I made of my views in the market place; yet had not pressing engagements called me away I would most gladly have given to every one of you an opportunity of further ascertaining my particular views. It is a great satisfaction to me, to find that those friends, who have so actively interested themselves in promoting my return, fully participate in my anxiety, that nothing whatever, should in the slightest degree, infringe upon the most rigorous adherence to the principle of purity of election; and also, that intemperance of every kind should be avoided and discouraged. This course I hope and believe will be strictly acted upon in any future steps that may be taken.

"Permit me to express my earnest wish that all past differences may be forgotten; and that they who now possess the franchise, and who desire that the representation of the people may be based upon the broad principle of Christian equity, will not allow minor details to prevent a cordial union when there is an agreement upon fundamental principles.

"Remember that the eyes of the country are upon us, not only in reference to the standard we uphold, but also as regards the manner in which we maintain it.

"Ever bear in mind that we are asserting the claim of all to impartial representation, upon the principle of "doing unto others, as we would that they should do unto us," and that the same Divine Authority, from which this sublime principle is derived, also teaches us that we must not retaliate injuries, nor use other weapons but those of truth and justice.

"Next to the satisfaction which I derive from the conviction, that the principles I advocate are based upon the immutable foundation of truth, is that of seeing them rapidly spreading amongst my fellow countrymen; and my sanguine expectation of great improvement, from an impartial distribution of political rights, is increased by the cheering belief that notwithstanding the difficulties and discouragements, with which a large proportion of the community have had so long to contend, their moral elevation is steadily progressing; and I believe that nothing is so likely to promote its onward course as a government based upon the just and equal representation of the people.

"JOSEPH STURGE."

"Nottingham, 5th Month, 20, 1842."

The following address from Mr WALTER, was circulated late last evening:—

"To the Electors of Nottingham.

"GENTLEMEN,—You will have learnt, as well as myself, the unexpected event, or rather events, which enable you to return one fresh member to the imperial parliament. The friendly disposition evinced towards me, has induced me to respond to it, by offering myself again for your suffrages.

"In the hope that I may unite all voices in my favour, and with a resolute determination to exert all my faculties for the best interests of the town, and the general good of my countrymen, I intend to appear among you on the day of nomination, when I trust that I shall shake many an honest friend by the hand, and find the hostility of those who opposed me, appeased by the perseverance with which I seek the favours of all.

"I am, gentlemen, your faithful servant,
"Charing Cross, London, May 24, 1842." "JOHN WALTER."

CORN MARKET. MARK LANE, THIS DAY.

The supply of English wheat is small; of foreign moderate. Very little business is doing, but Monday's prices are supported.

NOTICES TO CORRESPONDENTS.

"James Hoppy." The document alluded to has already appeared in the *Nonconformist*.

"V. Y. V." Has this gentleman learnt his flippancy at the Reform club, from which place he dates his letter? We should have been glad to insert a letter on the subject which he moots, had the tone of it been less damnable, had it savoured less of a semi-aristocratic self-complacency. As it is we shall, in due time, take up the subject ourselves.

"Your Fellow-worker." In due time.

"J. N. O." Thanks. We think, however, the question had better now remain at rest.

Much of our correspondence must stand over till next week for want of room.

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The Nonconformist.

LONDON: WEDNESDAY, MAY 25, 1842.

SUMMARY.

OF news there is an absolute dearth. During the past week little has been said, and less done—we mean, of course, in the political world. Socially, the week has been a stirring one. Whitsuntide has been kept with great glee. Treats, processions, fairs, excursions, have been perhaps more numerous, and scarcely less jovial, than on any former occasion. So matters went on, until towards the close of last week, and on Friday evening, as though to take advantage of the prevailing good temper of all classes, the House of Commons met, and passed the ordnance and navy estimates almost without remark.

On Monday, the main article of the new tariff was disposed of, after a somewhat animating and instructive debate. Mr Miles proposed his motion, that the import duties on live stock should be taken by weight; a motion which Mr R. Palmer seconded. The proposition was opposed by Mr Gladstone, who in his speech proved, as indeed did Sir Robert Peel, that the expectation of any material reduction in the price of meat was utterly absurd. The speech of the right honourable premier is, perhaps, as happy an instance of balancing, as senatorial history could produce. There is a ludicrous effort to show to the agriculturists that prices will not be affected by the alteration; and at the same time to convince the House that consumers will be great gainers by the change. If, when the honourable baronet spoke of the probable reduction of a man's expenses of living, as an inducement for agreeing to the imposition of the income tax, he meant nothing more than, as in the present instance, that those expenses would not be positively increased, the public are like to have a wonderful bargain. Meat is a prime article of subsistence with the middle classes—meat and bread—and in neither of these, it appears, are we warranted in looking for a diminution of price. Out of what, then, is a man to save the amount of his income tax? The whole population cannot, surely, find compensation in the reduced duty on onion seed, for all men have not been accustomed to eat onion sauce with either beef or mutton. A large reduction in caviare and dried comfits is but a poor substitute for cheap bread. No great saving can be made by housekeepers in consequence of the smaller rate of duty at which caraway, cloves, lavender, mint, peppermint, spike, Cassia, and otto of roses, may be admitted to this country. We are not all dealers in civet; and, though busy as bees, we cannot live upon camomile flowers. Alum will not support us. Pomatum is not everything in life; and though Canary seed may be useful for our birds, we have never heard that it would feed our working population. In all these little matters, and hundreds more, too numerous to be mentioned, there is undoubtedly a considerable reduction of duty; but if meat is to remain at the same price, and bread to be no cheaper, merely for the sake of pleasing our agriculturists, we can hardly see whence is to come that great diminution in the expense of living which the Premier thinks should reconcile us to an inquisitorial income tax. Sir Robert, however, carried his point by a majority of no less than 267.

The reception of Mr Sturge by the electors and the unrepresented population of Nottingham, of which an abridged account will be found in our columns, is a fair indication of the deep root which complete suffrage principles have taken in the mind of the public. Were any event to occur as loud in its claims upon the electoral body of the country as the resignation of Sir G. de H. Larpent was to the Nottingham constituency, we have not the smallest doubt that the population of the country would be found much riper for substantial parliamentary reform than it has been the interests, whether of tories or whigs, to represent. The establishment of an association in London with a view to carry out all the main principles embraced by the "National Complete Suffrage Union," upon the committee of which we observe the names of many of the leading radicals of the day, even whilst it may stand aloof from the Birmingham movement, cannot but be gratifying to the sincere friends of the cause. It is, perhaps, too much to expect that London will fall into the wake of Birmingham, or suffer so important a move to be made without a decent attempt to get the control of it into its own hands. Its efforts, however, cannot but do good—it's very existence proves the progress of the principle. The days of expediency are evidently numbered. We shall be all right soon. Our own columns will show that in the provinces the question is making

head. We wait but for Nottingham. We long to see that borough strike the first blow for the freedom of our country. The address of Mr Walter is now out. It may be looked upon as the *avant courier* of the writ. The friends of complete suffrage therefore should be on the alert, and act as though the election were to take place forthwith. We are happy to observe that local associations are springing up in several parts of London, formed upon the plan of the "National Complete Suffrage Union." For their convenience it may be as well to observe that cards of membership may now be had at Mr Lovett's, 183, Tottenham Court road.

THE TYRANT MONOPOLY.

ONE of the most specious and delusive objections put forth against the plan of reform adopted by Mr Joseph Sturge and his followers is, that in practice it would not be found to secure the object at which it professedly aims—the extinction of class legislation. We should be handed over, it is urged, merely from one form of oppression to another and a worse one. Rescued from the tyranny of a relentless oligarchy, we should be the victims of the still more relentless tyranny of the multitude. The labouring classes outnumber the rest of the community, and to give them an equal franchise with all others would be, in fact, to invest them with supreme power. We should be at the mercy of numbers. Great questions of state policy would be decided by blind votes rather than by intelligence and patriotism. The monopoly of legislation would not be broken up, but transferred. The working men, possessed of by far the greatest share of political power, would use it as do the landlords, for selfish purposes. Every act of parliament would be framed to the unfair advantage of labour over property; and despotism the most fearful, wielded too by irresponsible hands, would shiver in pieces all the staple interests of the country.

The objection, we confess, looks rather formidable. If it be really well-founded we should feel constrained to give up our advocacy of complete suffrage. Popular injustice is injustice still, and whether perpetrated by numbers, or practised only by a limited clique, would, we trust, find us among its most determined opponents. We seek the equal diffusion of political power—not its concentration in a class, whether more or less numerous. It may be proper, therefore, to take a nearer view of this plausible objection, to see whether it consists in aught more than a skilful use of terms—whether the monster our fears have conjured up be not a mere phantasm which will disappear before the steady gaze of reason—whether, in short, this tyrant monopoly of which so much is said, and said, we apprehend, with so much effect, ever could exist under that distribution of political rights which we have been forward to promote.

We beg our readers, in the first place, to mark the immense weight given to the opinion now under discussion by the simple process of personifying *numbers*. By this means men's imaginations are prompted to give to the millions of working men, not only identity of interest, but also unity of purpose. With ease we are able, by the aid of this figure, to regard them as cut off from all connexion with the remainder of society—as under the government of but one head, and moved by the yearnings of but one heart. Those innumerable ties which interlace all classes of the community—that fibrous system of sympathies which ramifies throughout the whole extent of the body politic—the imperceptible gradation of classes, and the impossibility of distinguishing where the one begins and the other ends—all this is completely got rid of by a pure act of fancy. The supposition excludes from sight the immense diversity of talents, tendencies, tastes, pursuits, hopes, fears, and joys, which exists among the working men equally as among tradesmen, manufacturers, or nobles. Only with a view to distinct thought and concise expression, can we speak of the middle and the labouring classes as separate and dissociated bodies. Try the experiment in another form. Imagine a proposition to invest tradesmen with the franchise. You have only then, by a slight effort of imagination, to personify the whole body, and instantly the notion takes possession of your mind, that a monopoly of legislation would be conferred upon this class. But do tradesmen, because they are tradesmen, think alike even on questions affecting their own interests. Is there no diversity of opinion among them? Are they, because connected with this class, subject precisely to the same character of influences? Do we find amongst them a combination to outvote all other sections of the enfranchised community? Will any man in his senses expect that, be the political question what it may, which is submitted to them for decision, all of them will say, "Aye" together, or give their "No" in unbroken unison. The thing is utterly absurd—a mere idealism, unsupported by anything which this world has yet witnessed; and if, in the case of a smaller body, the maintenance of this separate identity be impossible, how much more so in the case of the millions?

We foresee that existing facts will be set off against our philosophy. The two bodies, it may be said, are already distinct, and if no combination unites the middle classes, so much at least cannot be said of the working men. This is true—but it serves rather to illustrate than to disprove our case. It will be seen, by close examination, that where equal political rights are shared, there is no bond sufficiently strong to keep a whole class, as a class, in a state of union. They only can effectually combine, and act, and speak, and vote, as one man, who by an artificial line, drawn by the legislature of the country, are cut off from the privileges of society. A common degradation gives to them a community of interests, and their one aim being to obtain their equitable share of that political power, from which they are now excluded, they are necessarily held together by a singleness of purpose, which under other circumstances could never be fully realised. Not because they are labouring men, do they now act in unison, but because they are unrepresented

men. One grievance affects them all alike, and affects them only in their class capacity. They have not separated themselves from the state, but the state has separated them. Ask their judgment of their own condition, and the response will be singularly harmonious. Question them respecting any other political topic, and the same diversity of judgment will be displayed by the labouring classes as may be found in every other section. Were these men admitted within the pale of the constitution, the bond which now unites them would be snapped asunder. On every great question affecting the interests of the country, they would be found individually accessible by the same reasoning, swayable by the same influences, governed by the same general laws of thought, and speech, and action, as affect the minds and decide the conduct of other men. If there be unity amongst them now, it is unity produced by the hard frost of political exclusion. Put an end to that exclusion, and there will necessarily be found amongst the masses as much individuality of character and of mind as can be met with elsewhere.

It may safely be laid down as an axiom in politics, that nothing but the fire of injustice can sufficiently fuse the minds of a whole class, as to make them capable of running into one mould of opinion; and that injustice must be palpable, well defined, easily understood, strongly felt, and directed specially against the class whom it serves to unite. Community of privileges never has made, and never can make one, any large and distinct body of individuals. Community of suffering alone can do it. History has never yet recorded a single instance of a majority of the people agreeing for any length of time in political feeling, in which that feeling was not produced by the external pressure of tyranny. It seems to be a law in Providence that numbers can never act together, except against injustice. The union of masses to do wrong would seem to be but the effort of society to throw out some vicious humour affecting the body politic. It is a rash. It suddenly appears, and is soon gone. A combination amongst the working classes legislatively to work out the ruin of those possessed of property would be impossible. Nothing but the most ruthless tyranny could avail to bring about the unanimity of purpose which such injustice would require. Hot passion may sometimes hurry on a multitude into a hasty insurrection against the classes above them—but a cool, deliberate, persevering, legislative attempt by a majority of a nation to inflict injury upon others, is as contradictory of human nature as it is libelous of the class respecting whom it is surmised.

Nor can we abstain from repeating here what we have before urged—that, in this world of ours, intelligence, integrity, but especially property, will always exert a legitimate influence upon every class which is not placed without their range by political degradation. Put all men upon the same level in respect to constitutional right, and mind, wealth, station, will wield an ampler power over the great mass of our countrymen than it is possible for them to do now. They may always lead, although they cannot always drive. Men are men wherever you find them. Parched up with an inward sense of wrong, they become comparatively indifferent to every show of kindness which does not go the length of relieving them from that wrong. But let them be restored to self-respect, and kindness will touch the cord of their affections whether they be rich or poor. Down through innumerable channels, thought and feeling would flow from the higher places of society, and unchecked, would gradually and insensibly diffuse themselves over the whole surface. Class distinctions would speedily be obliterated. The lines which separate one large body of men from another are artificial, not natural. Diversity of sentiment would of course continue, but that diversity would no longer run parallel with the limits of caste. The tyrant monopoly is an illusion. The franchise in the hands of the working men, were their numbers double what they are, would be no more a supremacy of power than the franchise in the hands of ten-pound householders. Were it possible for them to agree in voting one way, doubtless they would outnumber the rest of the community. They have now the monopoly, if so it may be termed, of physical force; and were they to combine for the overthrow of property, who could resist them? It is one thing to possess the elements of power, it is another, and a far different one, to be able to bring them unitedly to bear upon any given point. In the case of physical force the attempt would be hopeless, unless brought about by a sudden, simultaneous, and irresistible excitement. In the case of legislation it would be still more futile. For the combined determination of millions to do wrong, having to work itself out through the medium of electoral machinery, could not sustain itself a sufficient length of time to set at defiance all the counter influences which would be antagonistic to it.

A SOBER ESTIMATE OF NOTTINGHAM PROSPECTS.

THE visit of Joseph Sturge to Nottingham last Wednesday, the enthusiastic reception which awaited him, the confidence of his friends, the silence of his foes, and the sneering allusions made to electoral proceedings in that town by the London daily press, suggest to us the importance of taking a rational view of the present aspect of the cause. Of one thing there can be no question. All parties must be impressed with a notion of the importance, the vast responsibility, and the high honor attaching to the position the electors of Nottingham at present occupy. The contest is no local one. The whole country is expecting the issue in breathless suspense. The men of Nottingham have it in their power to give to the principles represented by Mr Sturge a mightier impulse than any other body of men. Their failure or their success will speak trumpet-tongued, not only to this country, but to Europe, to the world.

The present aspect of affairs is cheering. Outwardly, at all events, appearances are in favor of sound principle and purity of election.

Such appearances, however, are not to be taken as an infallible test of future probabilities. They are but insecure foundations upon which to build our hopes; and were there no other data upon which to base our calculations of triumph, matters would remain in an extremely doubtful light. We place no confident reliance upon them. We think there are yet surer indications of the real state of things, and drawing our conclusion from the materials before us we believe the success of Mr Sturge is within the reach of his friends' exertions.

Independently altogether of the ascertained state of feeling among the electors, we think some stress may be laid upon the following considerations. Were it possible, owing to some unforeseen interposition, to conduct the election on both sides, as it will be conducted on the side of Mr Sturge, without resorting to bribery or to the employment of undue and illegitimate influence, it is notorious that a conservative would stand no chance. In the event of pitting fairly, one against another, complete suffrage and toryism, the former would beat the latter right out of the field. If, consequently, complete suffrage be vanquished, it must be vanquished by corrupt practices. But nobody can be ignorant that the bribery of a large constituency, like that of Nottingham, must of necessity be too extensive to be carried on in secret. In such a place, it is only when both candidates bribe, that bribery can be safe. After the exposure recently made in the House of Commons—in opposition to a man determined to carry out the purity principle—and under the vigilant inspection of thousands, no longer careless as to which party may succeed, but excited to a pitch of enthusiasm in favor of certain principles—it would be a desperate thing to venture upon carrying an election at Nottingham by means of a large expenditure of money, when the seat thus obtained would not be secure even for six months.

It is further to be noted that Mr Walter is not now, as once he was, the idol of the people. The Poor Law Amendment bill of Sir James Graham has knocked out of his hand the only weapon with which he could successfully encounter liberal opinions. What may be his standing among the tories we cannot tell. Certain, however, it is, that in the next election there is no topic left him to handle with which to captivate unthinking men. The unrepresented are not now mere spectators of a fight in which they have no concern. They are even more deeply interested in the issue than the electors. Freemen who sold their votes when no great principle was at stake, will have now to forfeit caste before they can sell the cause of complete suffrage. In the face of popular indignation it is a difficult thing to make bribery answer; and in our judgment nothing is so likely to banish corruption and intimidation from the field of our constituencies as wielding against them the force of great principles. In the long run truth is even stronger than gold.

On these grounds we feel encouraged to hope success; not, however, without the most strenuous effort on the part of Mr Sturge's friends. The contest being a national one, we think a national demonstration would render important service to the cause. Complete suffrage associations are now formed in most of the important towns of the kingdom. We suggest the propriety of an address from each of these bodies to the electors of Nottingham, to cheer them on in the noble struggle in which they are engaged. Such addresses might be committed to the hands of a few chosen delegates, and formally presented to the chairman of a public meeting convened in the spacious market place for that purpose. In a trial of principles nothing is more exhilarating than a timely show of sympathy; and we think steps should be taken by the friends of complete suffrage in every locality, to prove to the electors of Nottingham the popularity, the strength, and the worth of that cause on behalf of which they are moving forward to the first passage of arms.

SHOP DRUDGERY.

A SMALL tract entitled, "A few Words to Tradesmen and to the Public, on the Desirableness and Practicability of abridging the Number of the Hours of Business," brings prominently before our notice another of the terrible evils of Mammon-worship in this country. For some years past business has encroached more and more upon the hours of night, and a self-inflicted slavery is wearing down the minds of our tradesmen considerably below the level of our manufacturing artisans. Shopkeeping engrosses the whole waking existence—Sundays excepted, and that not invariably—of our modern tradesmen. Their ideas from fifteen years of age to death never get beyond the shop door, or at most further than the shop door of a rival opposite. They comprehend nothing but accounts. They read no book but the ledger. A well-dressed window front is their choicest prospect. Their talk is like the chink of halfpence, decidedly monotonous, and having reference to money. They delight in the smell of gas. Their dreams are of the counter. For politics they have no taste. Moral principles, except when cut into small bits, they are unable either to swallow or to digest. A smaller, more puerile and effeminate, more subservient, more drudging race of men, considered as a class, it is perhaps impossible to find. We admit many noble exceptions, but they are exceptions. The reason is pretty obvious. Business is protracted to most unreasonable hours. Shopmen and apprentices are chained to the desk or the counter as long as nature can hold up. Not a moment is left for recreation, not a moment for mental improvement or moral cultivation. The evil is now becoming desperate, and attempts are here and there made to remedy it. Amongst them is the publication of the tract to which we have above alluded, and we need scarcely say we wish the cause which the writer has taken in hand speedy and abundant success,

THE AFGHANISTAN AND CHINA WARS.

Two powerful appeals to humanity and our national sense of justice on the above subjects have been recently made at Birmingham. On the evening of the first meeting (Thursday, May 12), there were present a great number of influential and highly respectable dissenting ministers, amongst whom were the Rev. T. Morgan, the Rev. Hugh Hutton, the Rev. J. Morgan, and several others.

The Rev. THOMAS MORGAN introduced Mr THOMPSON, who came forward, and was hailed with loud cheering; after which, and a few preparatory remarks, he said he appeared before them to consider a subject of deep importance, to lay before them the particulars of wars in which they were now engaged—wars equally opposed to sound policy, to humanity, to justice, and to Christian principle. They have not one circumstance or one palliating feature to recommend them in the eyes of any honest man. They are unnecessary; they are wholly unprovoked; they are disastrous; they are disgraceful; they are infamous. Whether success or defeat should follow us, in this direction or in that, both the one result and the other will be alike dishonourable to us, because they were in their origin and progress undistinguished by any feature of magnanimity, they were unprovoked by any act of injury, and utterly condemned by the spirit of Christianity. These are English questions. These wars are fought in the name of England. England is called upon to pay for these wars. You see, then, this is a British question. It is British ambition which originates these wars. It is British men who will have to pay for these wars. The English parliament votes money to pay the expenses of these wars. Honours are bestowed on those of our countrymen who conduct these wars. It is the English and no other flag that is planted on the walls that are scaled by our soldiers. It is the homes of England that are made desolate by these wars. There is not a village in this kingdom, certainly not a town of any extent, that does not contain individuals mourning over their slaughtered relatives on the plains and in the passes of Afghanistan [hear, hear]. It is for British honour and British interests, professedly, that these wars have been undertaken. The question is an English question. The glory or shame, the loss or gain, are ours, and we are individually responsible for the opinions entertained, and the influence brought to bear on this great question [hear, hear]. There could be no wars without the consent—tacit, expressed, or implied, of the people of this country. Parliament could not make wars without the people [hear, hear]. It is not the people who declaim about war, who dwell on the glory of our conquests, the valour of our soldiers, the extent of our country, the vastness of our resources, the terror of our flag—these are not the men who fight, they are only the men who talk [loud applause]. They are not the men who pay. The suffering, the fighting, the hardships following the dreary campaigns are ours [loud applause]. Yes, it is we who have to face all the dangers and difficulties of the wars. Our privileges are—to pay, to bleed. Pensions, honours, emoluments, stars, garters, are conferred, not on the humble who suffer and do, but upon the rich who instigate these wars, and the feather-bed soldiers who enjoy the immunities of them [applause]. What do we mean by the war in Afghanistan? What is it? Where is it? The war with Afghanistan is the invasion, on our part, of a vast country on the north-west of British India, separated from our domains in that country by the most distinct, the most natural, and the most singular boundaries that have ever been known to divide one country from another. Afghanistan is inhabited by a race of men who have never been subject to our sway; who are, above all eastern tribes known, opposed to the dominion of foreigners; and who, as a people—I challenge contradiction—have never in one solitary instance furnished to us, even in a political point of view, a single ground of quarrel; still less any adequate motive for the invasion of their country [hear, hear]. With regard to the origin of the war. It was planned by Lord Auckland, the governor-general of India, assisted by Sir John Cam Hobhouse, in 1838. On the 1st of October, Lord Auckland published a proclamation setting forth the grounds and objects of the war. These were—first to arrest the progress of foreign intrigue and aggression on our territories. He here refers to the designs of Russia upon India. There was at that time, not only in India, but all over Great Britain, and London especially, an alarm which I am inclined to call a Russia-phobia. Many people thought that Russian intrigue was everywhere; instigating the chartists to burn down Birmingham; at the bottom of all the fires that occurred—the burning of the Tower of London amongst the rest. These things were told to me by persons who were said to be privy to the facts. Russia was about to revolutionise the country, and bring it into the arms of the bear; it had designs upon India; had got possession of Persia; was going to march to the banks of the Indus, penetrate India, and put the Russian eagle in the place of the British lion—the emblem of our prowess and our rule. Well, Lord Auckland avows his design to be to check Russian intrigue and the advance of Russian influence upon our own territories in India. Next he says, his design in undertaking the war is to establish on the throne of Cabul Shah Soojah, an exiled prince, the grandson of the founder of the Afghan empire, who for thirty years was a pensioner on our country.

Mr Thompson then proceeded to give a most minute and interesting history of the Afghan empire, and drew a most striking contrast between the two monarchs, Dost Mahomet Khan and Rungut Singh, whose interests formed the ground of British interference. From the most authentic accounts, Mr Thompson showed the evident superiority of Dost Mahomet over his rival, and proceeded:—At the time when the war was undertaken we were told that there were complaints of the poverty of one district, the unsettled state of another; and when they were called upon for improvements in the intercommunication of the country by means of roads and canals, the answer invariably given, through a long series of consecutive years, was that the public treasury would not bear it. In the early part of the year, when the war was undertaken, and ere the treasury had been drawn upon to take the troops to Afghanistan, between five and six thousand human beings died of hunger in the place where the army rendezvoused previous to its march. The government said they had nothing to give them, and a subscription was raised to supply them with rice. Yet though at that time they would give nothing to the starving thousands, they afterwards spent millions of money to send troops to scour the country for grain to feed the army and camp followers on a distant expedition to conquer an unoffending people [applause]! Nothing is more re-

volting than the audacity, the fiendishness, with which governments play games one with another when the stakes they lay down are thousands of human lives. They butcher God's human creatures with a recklessness which they do not display even towards the animals they keep in their preserves [applause]. Men are shipped off, and brought into the field of battle, like nothing but machines [hear, hear]. The soldier is not a man. He has not a mind. There is but one mind on the plain of Waterloo. All other beings there are mere automata—beings that obey without question, and still less without contradiction or murmur, the mandate of him who is entrusted with the behests of his sovereign, and who feels himself at liberty, with the eye of God upon him, to sacrifice thousands of human beings, every individual of whom is worth, in the estimation of his Maker, all the unintelligent matter of the universe [loud applause]. But Lord Auckland said his object was tranquillisation. Tranquillisation! Sending fifty thousand men to "tranquillise" them! They were tranquil. We had not an enemy among them: every traveler, every British merchant, every envoy going on a mission, went in safety and came back loaded with presents, to speak of the willingness of the tribes to trade on terms of honour and mutual advantage with British merchants who might carry their wares thither. Bear in mind, that in all Afghanistan we had not one single enemy. Now I say Lord Auckland ought to have considered the influence of such an invasion on the minds of the Afghans, who were much more likely, in the order of things, to be adverse than favourable, to frustrate rather than accomplish, the objects we had in view. Notwithstanding all this, an invasion was resolved upon—a sacrifice voluntarily undertaken—ere yet an enemy had appeared in the field, an appeal been made, or danger threatened,—to establish a superannuated prince of 60 (and recollect 60 in India is 80 in Europe) on the throne of Afghanistan—a man hated by the people, who had been twice dismissed by them, and whose first business, if he ever reached the country, must be to look out for a grave and appoint a successor [applause]. For this end—to put such a man on the throne, a man despised and loathed by the Afghans—it was resolved to put into action all the machinery of the Indian empire—to scour the land with an army for grain—to spend nine millions of money—to appoint additional military functionaries—to ascend the Indus, and assume the management of the affairs of a country the people of which are distinguished from all other nations for their love of freedom, valour, skill in arms, and who, above all other nations, are assisted in resistance to any foes they may have to encounter by the climate and the mountainous character of their country [applause]. Now it is evident (continued Mr Thompson) that if we have to cross a difficult country to reach an enemy, an enemy must traverse the same ground before he can reach us. How much better, then, is it "to stop at home and keep our powder dry," and wait till the enemy comes to us, than to run all the risks attendant upon making our way to them. More especially when we only heard it rumoured that we had an enemy; which turns out to be a nursery bogle—that most ubiquitous personage—nobody! Such then was the character of the frontier which we voluntarily undertook to cross. We have a frontier of only 30 miles to protect India. Guard that. Have the affections of a well governed people. Be safe within, and you may be safe without. We have overlooked this. We went to make foes, not to conquer enemies. Abandoning this actual frontier we descend the Sutledge, place in our rear the region of death and our other natural boundaries, plunge into the western desert of the place, and face the Bolan pass. We have now pitched our frontier, which may now be said to be Herat and Kamek, 600 miles beyond its natural position. We have extended its only vulnerable part from thirty miles to six hundred. We have scattered our forces over a rocky and mountainous region, in the midst of a people burning with hatred and thirsting for our destruction. And for what have we done all this? Is it to chastise a people who have injured us? No. I cannot lay too much stress on this. We have done it, to interfere with the squabbles of princes. Let them settle their squabbles themselves, say I. We have but too often played the same game. Widows and orphans by thousands have been made. And for what? To gratify the personal pique or the ambition of princes or potentates [hear, hear]. The people whom you have attacked are a free people—loving freedom—brave, enthusiastic in their religion, transmitting the injustice and the wrongs they have suffered from father to son, in uninterrupted succession, as we transmit property; and whose posterity revenge the wrongs perpetrated upon their forefathers, with as much spirit as though they had been perpetrated upon themselves. This is the people into whose country we have marched—in order, as we are told by Lord Auckland, that we may "tranquillise" them—that we may have "friends" on the frontier—that we may make them our "brethren." Have we accomplished this? No. Even when we had surmounted all the difficulties I have described to you, we had to contend with men having very great advantages over us. We had no opportunity of bringing the battle to an issue. The Afghans were favoured by the peculiarities of their country, which is more impassable than any other known. They could betake themselves to their fastnesses when pressed with danger, without our having any means of reaching them, and whilst there they could attack us with impunity.

Mr Thompson next gave an account of the war carried on in Afghanistan, and in doing so created a strong feeling of horror at the cruelties practised by the British troops, and then proceeded:—There is another feature to which I would call your attention. Apart from the military appointments which we find in the government estimates, we find a number of "politics"—political agents scattered over the face of the country, in charge of the government of particular provinces and districts. A mere glance at the list of salaries granted to them will show what is the secret of the willingness of the aristocracy to go to war. Sir William M'Naghten, Envoy, 11,220*l.*; Sir A. Burnes, Cabul, 3,000*l.*; Major Pottinger, Toockistan, 1,400*l.*; Lieut. Lynch, Ghilzee country, 1,200*l.*; Captain Conolly, Khivo, 1,440*l.*; Lieut. Nicholson, in charge of Dost Mahomed, 1,080*l.*; Lieut. Ratray, his assistant, 840*l.*; Captain Lawrence, secretary to the envoy, 1,440*l.*; Lieutenant Rawlinson, Candahar, 1,640*l.*; Lieut. Jackson, his assistant, 1,080*l.*; Lieut. M'Gregor, Jellalabad, 1,440*l.*; Lieut. Burnes, Ghuznee, 750*l.*; Captain Mackenon, Peshawur, 1,800*l.*; Captain M'Kenzie, 840*l.*; Captain Bean, Quitta, 1,440*l.*; Lieut. Hammersley, assistant, 840*l.*; Mr Ross Bell, Upper Scinde, 3,900*l.*; Lieut. Eastwick, assistant, 800*l.*; Captain Knyvett, assistant, 840*l.*; Lieut. Brown, assistant, 840*l.*;

Lieut. Sinclair, 720*l.*; Lieut. Young, assistant, 720*l.*; Captain Sanders, Herat, 1,968*l.*; Major Tod, 1,440*l.*; and several others, making an annual charge of 49,248*l.* for our "politics" in India. Then I need hardly remind you that these items are exclusive of "perquisites," as Sandy would say [applause and laughter]. The whole secret of war is the connexion of the aristocracy with war making. Wars are not undertaken to promote liberty, to advance trade, to gain power or national glory, but to get the generalships, captainships, ensignships, and pensions, titles, profit, plunder, and pelf, which they bring along with them [applause]. These are the distinctions of war. Titles and gold epaulets are to be had which give to the young aristocrat the liberty of doing everything which becomes a gentleman, but which is derogatory to the character of a man [applause]. The whole system of war, from beginning to the end, is spurious, unnatural, ignoble, blood-thirsty, unchristian, Cain-like, murderous [loud applause]. Disguise it as we may, we are the bloodiest nation that ever lived, and will never be otherwise till, as individuals, we take up the question of war. It is individual opinion that constitutes what is called public sentiment. Public sentiment authorises war. Let the public mind be regenerated, and 10,000*l.* devoted to peaceful embassies, and more will be done than by an expensive campaign of two millions [applause]. So it might have been in this case. This popular man, Dost Mahomed Khan, the lover of honourable commerce, who had secured to the traveler a pathway through the country from frontier to frontier, who had sent Sir Alexander Burns home loaded with presents, to testify his amicable disposition—had given his word, when he found the struggle was hopeless, that he would listen to the voice of reason, and be our friend and defender in Afghanistan. But it suited not our purposes to take advantage of his offer. The army had been too long quiet. The "piping time of peace" was too dull, too profitless. There must be something for us to do. Our young aristocracy must seek the bubble reputation, even at the cannon's mouth, and gain—titles and pay. Therefore we went to war. I lift my voice to denounce war. It is heathenish. I hold human life to be sacred. I hold the power of truth to be omnipotent. Least of all should a war be undertaken by a nation whose religion is established in the peace-breathing spirit of the gospel—least of all, I say, by such a nation should the lives of God's creatures be sacrificed on the sanguinary altar of ambition [applause]. Here, then, we find the country invaded traversed, occupied, plundered; cities destroyed, fortresses blown up, old and young slain or driven from their homes into exile, their inheritance taken away from them; yet we find writers heaping epithets the most odious upon them, calling them "miscreants," "savages," and "treacherous foes." I put it to the sense of justice of mankind to decide, in the presence of an all-seeing God, whether we are not the miscreants, the savages, the treacherous foes; whether we have not visited them with evils, where only good had been intended on their parts; whether the catastrophe we deplore—the destruction of 6,000 troops—is not, taken at the worst, an act brought upon ourselves by unprovoked aggression, on our part, through a period of three years—the occupation of their country, the dethronement of their king, the leveling of their cities, the appropriation of their treasures, the treading down of their harvest, the dispersing of their tribes, the ruin of an empire under which every man's heart beat happily, and which every hand was ready to defend [applause].

Mr Thompson next adverted to the dreadful outbreak in Cabul and the consequences, and concluded by saying—Only one man out of all who left Cabul reached Jellalabad to bear the disastrous tidings of the destruction of all our troops, by hunger, cold, and the sword. I am not one of those who would mock the fate of these brave men. It is not with the common soldiers that my quarrel lies, or with the officers, who, brave and patriotic, may be influenced by any other motive than that of emolument [hear, hear]. My quarrel is with the Christian government who callously summon the people to war. £10,000 spent in diplomacy would have settled the question, without shedding one drop of human blood [hear, hear]. How is it to be settled now? Almost every newspaper breathes revenge and retribution. I ask, will that bring the slain to life? Will that bring consolation to a properly constituted mind? Because I have lost a father, is it right that I should entertain feelings of revenge towards the natives? The more ignorant and the more savage they were, the more entitled to our pity and compassion; the more misguided their religion was, the greater is their fault extenuated [applause]. Is it proper for a bunch of bishops and fifteen thousand ministers to permit so reprehensible a spirit of revenge to be cherished unrebuted? Is it fit, is it proper, that these semi-barbarians should be permitted to be slaughtered for having turned on those who went to slaughter them? We go for retribution. How are we to get it? The spring has brought the flowers over the graves of the dead. They cannot be brought to life. Will the sword of vengeance revive them? Will the blood of victims bring them back again? Can we send thousands of British troops to the seat of war and not sacrifice them also? The war must be carried on while a single Afghan lives to feel the force of our musketry or the keenness of our steel. What language, then, can be too harsh to denounce the legislature, professing to be Christian, for plunging into war, when their eyes must have been open to the consequences? Any man might have foreseen them. General Elphinstone, Major Pottinger, and Sir Alexander Burns, have all described the Afghans, even to the shepherds, as a nation of warriors, or rather an assemblage of nations, all partaking of the same love of independence, and of the same determination to die rather than be conquered. What, then, are the prospects of another campaign? More expense—more blood shed. What then? Is our honour retrieved? No; our guilt is deepened, and our disgrace made more apparent than before. I beseech you, whatever influence you have, let it be exerted in the holy cause of peace. What do the scriptures teach us? "To return evil for evil is heathenish; to return evil for good is devilish; to return good for evil is Christ-like and divine." Let that be our maxim. Imitate those who will forgive, rather than those who will revenge; for it hath been said, "Vengeance is mine, and I will repay it."

On Monday evening, May 16, the Hall was crowded in every part by an overwhelming number of persons, who appeared to take a deep interest in the subject. The great gallery was entirely occupied by the Sunday school teachers of the town, who attended by special invitation. At seven o'clock, the appointed hour, Mr Thompson had not arrived, and soon after considerable uneasiness being manifested, Mr

Boulbee and Mr Salt briefly addressed the meeting upon some of the general topics of the day, in order to occupy the attention of the audience until Mr Thompson's arrival. At eight o'clock, however, that gentleman not having arrived, Mr Arthur O'Neil, the lecturer at the Christian Chartist church, was sent for, and requested to address the meeting in place of Mr Thompson. Mr O'Neil cheerfully complied with the request, and on arriving in the Hall his name and the object of his attendance was announced and received with loud applause.

Mr O'NEIL then proceeded, and in a very powerful and eloquent address, detailed the particulars of the war with China. He gave a brief sketch of the bribery of the East India company, and the nefarious manner in which they carried on the opium trade in China, and the truly appalling and brutalising effect of that drug upon the inhabitants of China. Mr O'Neil then adverted to the excellent conduct of the Emperor of China, in ordering the opium which had been smuggled into his dominions to be destroyed, and condemned the horrible cruelty and injustice of the British government in going to war with him, for an act which every humane, honest, and conscientious man in the world must applaud him for. Mr O'Neil concluded a very excellent address amidst great and well merited applause, considering the circumstance of his having been called upon without a moment's preparation to address such an immense assemblage convened to hear Mr Thompson.

During Mr O'Neil's address, Joseph Sturge, Esq., entered the organ gallery, and was hailed with several rounds of applause. At the close of the lecture he briefly alluded to a letter which appeared in that day's *Birmingham Gazette*, in reference to some observations made by Mr Thompson in his lecture on the previous Thursday, relative to the Texas war, and in doing so said he fully concurred in all Mr Thompson had said upon that subject; and he took that opportunity of cautioning his fellow-countrymen against certain persons who were in this country, trying to induce the unwary to emigrate to that place.

Mr JULIUS JEFFRY, a medical gentleman who had spent many years in India, next addressed the meeting, and gave a very appalling description of the opium traffic, and declared most solemnly, from his professional knowledge and skill, that the quantity of opium which had been smuggled into China previous to the war, and which had been destroyed, was sufficient to destroy the whole human race. The recital of the above and other details of the opium trade, produced a strong impression in the meeting, and the utmost disgust at the total want of common humanity which characterised the attack in China. Mr Jeffry in strong language condemned the horrible cry for blood which had been raised in the councils of England, and said that if Canton should be bombarded, no one living could tell the amount of human misery which would be caused by it. The houses were all thatched, covering an immense quantity of ground, tens of thousands of poor creatures occupied these dwellings, and if the place was fired, the most appalling scenes ever beheld would follow. The speaker concluded by proposing a vote of thanks to Mr O'Neil.

Mr RAPHAEL, minister of the Jewish synagogue, seconded the resolution which was put and carried with applause, after which the meeting separated, highly pleased with the proceedings.

On Friday evening, May 13th, Mr Thompson lectured on the same subject, to a highly respectable audience, at the Assembly Rooms, Cheltenham.

PEACE SOCIETY.

The annual meeting of this institution was held at Devonshire house, Houndsditch, on Tuesday evening, the 17th inst. The attendance was more numerous than on any previous occasion.

JOSEPH BROTHERTON, Esq., M.P., took the chair, and in an excellent speech drew a vivid picture of the evils of war, and the blessings of peace.

The Rev. N. M. HARRY, one of the secretaries, read the report, which commenced by condemning, in strong terms, the spirit of war. It then alluded to the loss which the committee had sustained in the death of William Alexander, Esq., of York; and George Bennet, Esq. The accredited agent of the society, S. Rigaud, had, since the last yearly meeting, traveled through various parts of this country and of Ireland, and held meetings of considerable interest. Mr F. L. Chambers, one of the students at Highbury college, had delivered a lecture before his brethren upon the principles of this society; after which a majority voted in favour of the scriptural unlawfulness of defensive war [cheers]. Mr Pilkington, Mr James of Plymouth, and George Thompson, Esq., had also delivered lectures on the subject of peace. The report then referred to various publications which had emanated from the press during the year, in which the principles of the society were advocated, and especially to the "Martyr of Errromanga," from the pen of the Rev. Dr Campbell. Upwards of one hundred and ten thousand tracts had been distributed. Some new auxiliaries had been formed during the past year. The effects of the labours of the friends of peace had manifested themselves in various ways. Some officers, from Christian principles, had resigned their commissions; but the committee had to deplore the consecration of the colours of regiments by ministers of religion. The report then went on to speak of the operations of the society in America and France, and concluded by stating that, though discouraged by much opposition, yet upon a review of the whole they felt cheered by the prospect before them.

The Rev. Mr HARGREAVES moved the adoption of the report, and the appointment of the committee, which was seconded by Mr G. PILKINGTON.

Lieut. HANLEY then rose, and stated the circumstances by which he had been led to see the sinfulness of war, and reprobated the Afghan and Chinese wars.

The Rev. J. BURNET rose to move:—

"Believing the principle of the society to be scriptural, that all war is opposed to the spirit and precepts of Christianity, and that the time will come when this principle shall universally prevail, this meeting rejoices in the prospect of usefulness which now opens before the friends of peace on the European continent, and especially in France, through the very gratifying success which attended the mission of your respected agent, Mr Stephen Rigaud, into that country; and also in the continued and increasing labours of the American Peace society, and its fraternal co-operation with the London Peace society."

The resolution brings before us the great fact that peace is the principle of Christianity; and I would say that, if Christianity is to be learned from the scriptures—and assuredly from the scriptures it ought to be learned—no reader of the sacred volume can for a moment stand up and say that Christianity sanctions war. It was for the purpose of bringing peace on earth that the great Author of Christianity appeared among the family of man. It was for the purpose of securing that great object that he lived and taught; it was for the same purpose that he died; and it was to consummate it that he rose again and revived, that he might command the energies of the moral world, and subdue the malignant principle that depravity had infused into our race. If that was his own object—if he took upon him the nature of man, and suffered in his room, for the purpose of achieving that object—and if the kingdom which he promised to establish on earth, is em-

phatically held up in scripture as the kingdom of peace—assuredly we want nothing to convince us that Christianity is opposed to all war, and that peace ought to be the object of all its disciples, as it was the object of its great Founder and Lord. But it is often said, "We admit that this is the character of Christianity; but then there are wicked, and provoking, and insulting men, and there are wicked, and provoking, and insulting nations, and what are we to do with them?" Why, what was the character of the whole world when the Saviour came? Was it not wicked? Did it not insult every attribute of high heaven, and violate every law of the common Father of the universe? He came for the purpose of proclaiming peace amongst the wickedness of nations. Why should we not be followers of him? Is not that our duty? Should we not esteem that to be our privilege? The omnipotence of charity was the instrument he employed; and by that instrument he intends to subdue sinners to himself; and at last, when his people are gathered together, having been purified from their iniquity, they will exult in the charity that has visited them, not according to their deserts, but that brought peace when they had really exposed themselves to awful vengeance. If we would learn, then, from the Son of God, from the government of heaven, how earth is to be governed, we are bound to admit the principle of peace. But many will say, this is an impracticable theory; they will describe this meeting as an assembly of well-meaning, philanthropic enthusiasts, as having no clear views of the practical difficulty which stands in the way of their object. I am glad we have a senator in the chair on the present occasion. I like to speak of the duties of senators before them; and I do not know that any delicacy which is due to the chairman should forbid us to speak of the duties that devolve on his coadjutors and himself. Then it appears to me that there is a practical course upon which we are immediately to enter, and which we ought to have adopted long since, for the accomplishment of the very object that has now convened us together. Why not seek for the settlement of all differences among all nations by arbitration? I am not at all ignorant of the fact that the arbitrators—the Amphictyons, found difficulty in settling the affairs of Greece. But I do not say that arbitrators should be found to act permanently, as a court of review and settlement. There would be great difficulty in this plan, because the very individuals constituting the court of arbitration might be involved in the quarrel they had to settle. But we are not to look to a period when all the world are to be in arms at once. Take, therefore, those who are not concerned in the quarrel; let them be *pro hac vice* the arbitrators. An appeal to friendly powers, when there are differences, may be at all times practicable. Has it not been done in our own day? Have we not had such appeals made to the King of Prussia? Has not Holland been appealed to? Has not France been engaged in them? Has not Britain? Has not Russia been thus employed? Is not the principle, then, forcing itself into practice even before taking the steps which I think we ought to take in order to secure it? Then I do not see why gentlemen in the house of Commons should not move an address to her Majesty, calling upon her to use her influence in all her intercourse with other nations, to secure a general agreement among them all, to declare that arbitration ought to be had recourse to. I do not believe that this would fail in the house of Commons; but if it should it would rouse a spirit out of doors that nothing could lay but the adoption of the rejected address (*hear, hear*). I do not see why this should not be immediately done. I should like to hear of any hon. member in the house giving notice of motion upon this great and important subject. In a motion to the effect that England ought to interpose her influence, in her communications with the powers of Europe, to declare that arbitration is the best war of nations, a grand principle would be laid down. If any one should tell us that this is an abstract principle, we grant it; but our principles must be learned in the abstract before we can feel their power, or practically act them out. If the House of Commons would agree to an address to the Crown on this subject, and if that address were to be acted upon by the Crown of England, I am satisfied there is not a crowned head in Europe that would not be ashamed to roll back the principle thus declared, or to stem the philanthropic tide (*cheers*). I should like to hear the sovereign that would say, "We can recognise no such principle." If there are such sovereigns, let them come out; let their subjects know it. The sovereigns are, in a certain sense, subject to their subjects (*hear, hear*). The sovereigns are the heads of the executive; but they are under the control of public opinion. I am satisfied that this method, were it adopted, would very soon create a new feeling among all the nations of Europe; for it would bring the whole question of peace and war before every nation. If a member should be disposed to say, "I could get no person to second the motion," I have heard that said before on questions quite as difficult as this; and yet when they have made the proposition they have found scores of seconders, and the House has unanimously affirmed it (*cheers*). Let an address be moved to the Crown on the subject; and let the Crown be put in negotiation with the powers of Europe. If a gentleman says, "Why moot this, we are not going to war?" it is just because there is no prospect of war that I would moot it. In time of war no one would listen to it; and I am satisfied that, were there a prospect of war, arbitrators just and candid would be found at all times ready to settle grievances that might arise. Had such arbitration settled many grievances that have ravaged Europe so long by deeds of war, we should have found, had we given up any of our claims, that at this moment we were gainers. Our national debt is a heavier weight than any advantage for which we ever contended with America, or France, or any other country (*cheers*).

J. COLLINS, Esq., of Philadelphia, seconded the resolution.

The Rev. CHARLES STOVEL rose to move,—

"That this meeting deeply deplores the continuation of the war with China; mourns over the dreadful loss of life at Afghanistan; and that this country now manifests such a vindictive spirit of retaliation, while thousands of men are sent out to reinforce the army in India. In the accumulation of political and physical evils which these wars inflict upon the nations against whom they are waged, this meeting expresses its solemn concern; but especially in the injury which is thus done to the cause of Christianity, by representing it as a system of cruelty and oppression. This meeting raises the voice of its unqualified disapprobation, and records its deliberate protestation against these manifold wrongs, while it mourns over their melancholy consequences in the spirit of deep Christian sorrow."

With respect to war itself, I cannot help feeling that it is to be deplored as the greatest of all earthly evils, and that it is to be condemned as the greatest of crimes; and I think it ought to be condemned as the worst of all policy. So much I have said on the general subject, and with this I shall leave it. In the points to which this resolution more particularly relates, you have, however, illustrated this great rule, that war is never had recourse to, but in cases where there is much that is wrong. Wherever a good man is employed in doing what is kind, he never needs the employment of force to execute his purposes [*hear, hear*]. I am persuaded, if every throne in Europe would do what is right, no throne in Europe would require the use of armies to give it security. I defy any man to show me that there is a single government which need the protection of armies, without impeaching that government, by his very argument of much that is unjust, both to their own people at home, and nations abroad. I think this remark applies most distinctly to our great Indian possessions. I may not be so intimately acquainted with the history of that dependency as some others; but I have never been able to ascertain the reason why we should be holding dominion over that vast population by the exercise of force, so cruelly used in some instances, and so desecrated by the support of such base idolatry in others. I cannot understand why it should be used in any way, except it be for the gratification of a worldly or an ambitious love of

power, combined with a base and avaricious habit of the mind. I do not think we have any right to one single acre of the empire that we there hold, and consequently, I feel that these wars connected with that empire, are in themselves, just an illustration of the principle I laid down, that war and armies are never needed but when those who use them are impeached of being guilty of wrong [*hear, hear*]. With respect to the Afghan war, I feel an interest in it, because my early associations and reading have been directed in a great measure towards these districts. I look upon that range of mountains as a nursery where men have been trained to a degree of hardihood, and have come down, in different ages of the world, upon the south, in different forms, sometimes to strengthen, sometimes to overturn. There are there a number of tribes imbued with a spirit of liberty, which will never be subdued; and they are matured into a constitutional strength and vigour which is not to be found in the southern districts of the lower lands. Now, I could well delight in seeing England aggrandise herself by planting missionaries in that sphere, sending abroad bibles, diffusing among them the arts of peace, and plying their minds and hearts with the powerful arguments of our holy Christianity, and raising them to that degree of greatness which nothing but Christianity can impart. Then, half the money which has been expended in this cruel war, would lead to good which we cannot calculate by the highest exercise of imagination. But I can see no good that can ever result to them or to us from the operations which are now conducting. Admitting the principles on which our opponents plead, I do not see how they can raise the cry of injustice, and put in their claim for revenge. If it be right to war at all, is it not right for the man to war who is assailed? If we had a right to send 13,000 men into the states of Afghan, and to plant them around the cities to seize and destroy all their property, these men had as good a right to repel the invaders. Surely, then, on these principles, our opponents should never call upon our nation for fresh subsidies, and fresh men, to waste fresh lives, in order to inflict retaliation, because a past invasion has been repelled. But I do not think that either the Afghans or ourselves are right. If, however, that very country which we have invaded should hereafter be dreadful opponents, we have to thank ourselves for it; we shall teach them more scientific movements, we shall show them the use of more powerful arms, put into their hands more destructive weapons, and, consequently, they will be more powerful enemies. To retaliate, therefore, is as impolitic as it is unjust; for injustice is the worst policy. As to the formation of frontier bulwarks, for the defence of the people of India, I say that commercial and moral relations formed in Afghan, on the principle of an honourable intercourse with them, would be more powerful. This would make them friends; but war will make them adversaries for ever (*cheers*). The former would give us security; but the latter would only give insecurity as long as the remembrance of our injuries remains. With respect to China, I hold, with the resolution, that nothing in the history of our country has presented the proceedings of her government in more despicable light than this single instance of war with China. The occasion out of which the war originated is a disgrace to any man, and must be to any government. Smuggling is necessarily a violation of law—a law which we plead for as strongly as we could for any law of our land. Will our government say that we should send out a fleet and an army, an equipment of great power and great cost, to China, in order to protect the smugglers of opium along that coast, and to make way for the sale of it against the laws of China: and will they keep up a preventive force throughout our coast, in order to prevent smuggling amongst our own subjects? Nothing can be more inconsistent. It is taking first the character of criminals, and then using the most criminal violence to maintain it. It is fighting out the point of wrong, and nothing else. You may call it humbling the Emperor of China, if you please; but every stroke you inflict to humble him, humiliates yourselves still more. It has been said, even by a heathen moralist, that, when a wrong is perpetrated, he who perpetrates, not he who suffers the wrong, endures the greatest degradation and injury (*cheers*). You may injure the Emperor of China, but you humble and degrade yourselves. I hold, therefore, that England is dishonoured by the Chinese war, and not China. If the Emperor of China were led in captivity through our streets—if he were chained in your Tower, or beheaded on Tower hill, I should look upon him as a patriot, and you I should regard as a nation of murderers (*cheers*). I happened to have some private information respecting the movements on that coast, from individuals actively employed there, who are now engaged in opium clippers—men who are smuggling the opium into those districts of China; and, from their own confession, they do violate all the rules of propriety. Can you imagine them going armed into their very temples, which they hold sacred, and which, though they ought not to support, I hold it not wise and good for them to desecrate? When a nation respects them, if I have any courtesy, I ought to treat them with the same respect; at least, I should avoid an unnecessary violation of their feelings. In some of the late assaults made upon the cities, there was a violation of all the principles usually observed by Englishmen, which is exceedingly to be deplored. When I look at all the movements, as I can gain them from the confessions of individuals themselves, I hold them execrable; and nothing could give the individuals the boldness to show their faces in their native land, except being protected by the acts of government, and having the crimes thus legalised. It is on this ground alone, they can look at the face of day.

Mr GEORGE THOMPSON on rising was loudly cheered. He said he had the sincerest satisfaction in appearing before the society on the present occasion; a satisfaction increased by the circumstance, that the fear which he had entertained, that the topics on which he most desired to speak would be considered unsuitable, was wholly dispelled by the resolution in his hand; a resolution which named those topics, and imposed on him the necessity of discussing them. To the point then. England was at this moment at war with nearly half the population of the globe. The nation which boasted of its schemes for the universal evangelisation of mankind, was, in one direction, occupied in laying waste the territories of the Chinese, a people that had been at peace with the rest of the world for 1,200 years, and whose fingers where unskilled in the horrible arts of war; and, in another direction, in the equally wicked work of plundering the country of a wild and warlike race of mountaineers, who had never been guilty of a solitary act of an unfriendly character [*hear*]. What a horrible spectacle was this! How calculated to make every man who dreaded the just judgment of an offended God, hang his head, and, in sackcloth and ashes, deprecate the chastisement which such unprovoked and unchristian conduct deserved. Judging this nation by its acts, it was a bloody and a ruthless nation. Men might talk of our wars being civilised, and regulated according to established forms; but they were only the more inexorable and atrocious on that account. No people had larger opportunities for cultivating peaceful relations, or stronger motives for doing so. We had no money to spend in war; on the contrary, every shilling was demanded by a famishing though deserving population [*hear*]. Surely we had spent enough in the work of destruction. Our national debt was a huge everlasting mountain monument of our recklessness of life and treasure in the cause of bloodshed. Over our metropolitan cathedral might be written, with strict truth, "This is the temple of the god of war" [*loud cheers*]. For there, instead of the trophies of peace, hung the polluted and bloody banners of war; and, if in this corner stood a Heber, and in that a Howard, the space besides was filled with groups and statues erected to the memory of those who were known only for their success in the trade of human butchery. Take any just criterion, and apply it

to this nation; and it stood out before the world as a nation, that, for centuries, had been the most greedy destroyer of the creatures formed in the image of God. Its mission might have been to scourge and slaughter, not to save and bless, the families of the earth. The wars mentioned in the resolution had not, even as the men of the world would judge, one mitigating feature [cheers]. In the eyes of the Christian, they were absolutely Satanic. They were mean and cowardly; they were waged against distant and unoffending races; they were for objects which only the pirate and the bandit pursued; cruel and oppressive in their results to those who were called upon to pay for them; they were unconstitutional in their origin; and they had been marked by ferocity and wanton wickedness in their progress. Yet, the men who carried them on, sent chaplains along with the wretched instruments they employed, who, in the garments consecrated to the service of the Prince of Peace, stood forth and prayed, "Give peace in our time, O Lord! From battle and from murder, and from sudden death, good Lord deliver us!" And then the bugle was sounded, and the order to "Charge" was given, and the prayer for peace was followed by scenes of havoc and blood, which only demons could behold with gratification. What soul-sickening blasphemy was this! Of the Chinese war, little need be said; its history was familiar to most. It was a war to defend and perpetuate one of the most wicked and contraband traffics which had ever been carried on, a traffic as bad as the slave trade; for it was fraught with the enslavement and debasement, morally and physically, of millions. The Sussex smuggler was an honest man compared with the wretches who promoted the detestable traffic in the soul-withering drug, which the government of this country were forcing, at the point of the bayonet, upon the Chinese [cheers]. With one anecdote respecting the Chinese, he (Mr T.) would leave that part of the subject. After the British were forced to leave Canton, a series of hostile operations were carried on for nearly two years, when our countrymen returned to the dwellings and warehouses they had left; and, strange to tell, though the horrors of Chusan had been enacted in the interval, they found their homes and property in the same state as when they abandoned them; they had been guarded and preserved by the very men whose country they had invaded and pillaged [loud cheers]. Turning now to Afghanistan, what did we behold? From Herat in the west, to Attock in the east; and from Kurachee in the south, to the mountains of Bokhara, we behold a country overrun with British troops, and seven or ten millions of friendly natives turned into inveterate enemies by our acts of injustice and oppression. The question in every body's mouth was, "Why have we gone to war with the Afghans?" It might well be asked; for no reason, even of a political character, had yet appeared. Our natural boundaries in India were of the most distinct and peculiar description. With peace and good government within our own dominions, we were safe. The enemy, which some thought we had to fear, must march 2000 miles to attack us, and meet an army, when he arrived, equal to any in the world. To go beyond this boundary, which consisted of the Indus, a desert of hundreds of miles in extent, and mountain defiles of the most terrific kind, was sheer insanity; it was courting disaster, defeat, and disgrace, and playing the game of any enemy which we might have [hear, hear]. So far from the people we attacked having furnished any occasion, they had ever been friendly [cheers]. They sought an honourable alliance; they had loaded our ambassadors with presents; from the Ameers of Sind, up to the ruler of Cabool, all the persons in authority in the country had manifested towards us respect, confidence, and attachment [cheers]. We did not go there in the cause of liberty, for the people were free above all the people of the East (cheers). They had exulted in their independence; their boast was that all Afghans were equal. In Cabool, they had a ruler whose mild demeanour, whose unrelaxing industry, whose patronage of trade and commerce, whose inexorable justice and strict impartiality, made him, at once, the most extraordinary and popular man of modern times (cheers). We went not there to find employment for our money, or our men; for in India we had an ample field for both (cheers). Hundreds of thousands were at the time dying of hunger (hear, hear). This the governor-general knew, for they followed his carriage crying for bread, and often he had to halt, while the rotting carcasses of the dead were removed out of his way (hear). The parliament of 1833 had ordained the extinction of slavery, and five years had passed away without beholding the fulfilment of the mandate (cheers). Roads, tanks, canals, bridges, wharfs, and caravansaries had to be constructed, to give facility to trade, improvement to agriculture, and shelter to the traveller (cheers). An odious system of land taxation had to be reformed; the corruption and inefficiency of prison, police, and judicial systems, had to be purged away, and corrected; while treaties with half a hundred native states and princes, remained to be fulfilled. Here then was work enough for every functionary in India, from the highest to the lowest; a field for talents and exertions, extending from Rangoon to Guzerat, and from Tinnevelly to Rajpootana. But neglecting all these works of mercy and patriotism, 54,000 men are summoned to the field, and, in one short year, nine millions of money are wasted, and worse, in carrying a worn-out tyrant to a people by whom he was despised and detested; and in hurling from a seat, which he worthily filled, a man of exemplary virtue as a ruler, and the rarest talents among the people to which he belonged. What are the fruits? Nearly twenty millions have been spent. Thousands of victims have been offered up. The treasury of India has been bankrupted. The natives have been filled with suspicion and alarm. The Sepoys are panic-stricken at the thought of being carried to a region of snow, far away from their own sunny plains. The beasts of burden of the country, essential to its commerce, have been swept away. The Ryot cannot pay his land tax, for the circulation of the country has gone beyond the mountains. Even the paltry sums given for the destruction of mad dogs in the hot season, have to be withheld. Millions of men, who were once our friends, have been transformed into rancorous enemies, who had put on their shrouds, and sworn on the Koran, which is their bible, that they will die in their efforts to exterminate their infidel foes. The man we carried with us, and made their king, has turned a traitor. The son of the man we have deposed, is at the head of his countrymen, fighting for his father, his country, and his religion. A fanaticism, amounting to frenzy, has seized upon the whole population; and, to crown all, the bones of 12,000 men, women, and children, lie in the valleys of Coord Cabul, at once a warning and a chastisement. At home, we are called upon to find more blood and more money. Our vessels are chartered to convey troops; our artificers engaged to forge implements of death; our streets are infested with crimps and kidnappers, in the shape of recruiting sergeants. Our incomes are to be taxed to raise blood-money, and our archbishops and archdeacons are magnifying their Christian calling, and recommending their faith to the gentiles, by consecrating banners of war, and invoking the God of justice and of love to succeed our efforts to send millions of unoffending beings to a bloody grave and a sudden judgment [hear, hear]. Who does not blush for his country? And where, in all the land, is heard the voice of remonstrance and rebuke? Where are the clergy of the church of England? Where the ministers of the innumerable dissenting bodies? One murder, at our doors, excites the horror of the nation. Is murder less murder, when done at a distance, and by wholesale? Is the murder of an Afghan, by a red-coated mercenary, less abominable in the sight of God, than murder here? Is the command, "Thou shalt not kill," limited by geographical bounds? No. See to it then, my friends, that you avenge yourselves. The resolution I hold in my hand is of the right kind. It deplors this war; it reprobates it; it deems it a scandal and disgrace

to our religion; it brands it as injurious to the interests as it is at variance with the spirit of the gospel [cheers]. I can support it with all my heart. I would have my countrymen frown upon all wars, most of all those in which we are now engaged. Do not let your efforts end here. Imitate my dear friends in Dublin, who regularly, every week, call public attention to this or some kindred subject. Yes, the people of Ireland are acting nobly! They have cast off the service of Bacchus, and they are renouncing, too, the service of Mars. They fight under the banner of Father Mathew, a commander-in-chief worth fifty thousand Wellingtons. Withhold the sinews of war. Tell the aristocracy, that to find posts for the junior branches of their families, you will no longer consent to pay for bloody crusades against distant nations. If fond of fighting, let them fight themselves, and the battle will be soon over. Let them find their own pipe clay, and kettle drums, and guns, and muskets; and when they come to pay the piper themselves, war will soon change its aspect, and their patriotism grow as cold as you could wish it. The whole system is one of delusion, and fraud, and jobbing, and demoralisation. Be yours the blessed work of enlightening the nation on this subject. The common people will hear you gladly. Mothers, and wives, and children, will pour their benedictions on your heads. Untutored tribes will say, "Blessed are the peace-makers;" and when the war-makers of this country shall ask for the staple of war, the answer from one end of the country to the other will be, "Our weapons are those of justice and truth—our prince is the Prince of Peace—we will not, dare not, shed the blood of our fellow man" [loud cheers].

J. T. PRICE, Esq., moved the adoption of the following petition—

"The humble petition of the members and friends of the Society for the Promotion of permanent and universal Peace,

"Showeth—that your petitioners are either members or friends of a society, established in London, June, 1816, for the promotion of permanent and universal peace; and that they are conscientiously and deeply convinced, that war, under any circumstances, and of whatsoever description, is utterly opposed to the principles and precepts of the Christian religion; that it is the greatest scourge of the human race, and, in its very nature, sinful in the sight of Almighty God.

"That your petitioners deplore, in a very especial manner, the cruel, and, as they conceive, unjust and oppressive wars, which this enlightened country is now carrying on against comparatively uncultivated nations, the Chinese and Afghans.

"That, when your petitioners look around them, in this country, on the labouring poor, and especially those of the manufacturing districts, they behold, on every side, the dreadful impoverishing effects of the wars in which this country was formerly engaged, and of the heavy taxation which has been one of their lamentable consequences; and they are grieved that these burdens should be increased by the unrighteous conflicts in which England is now engaged in the East.

"That, under these circumstances, they implore your honourable House to take immediate measures for putting an end to those wars, on the Christian principles of forbearance, forgiveness of injuries, and universal charity; thus showing to the heathen and Mahomedan, as well as the Christian world, an example of the practical excellence and blessed fruits of that holy religion which we profess, which proclaims 'Glory to God in the highest, on earth peace, and good will to men.'"

J. J. GURNEY, Esq. seconded the resolution.

Thanks were then voted to the Chairman, and the meeting separated.

MISCELLANEOUS INTELLIGENCE.

FATAL ACCIDENT.—On Thursday last, John, son of Chief Justice Pennefather, was killed at Bray. It appears that the deceased went to Bray Head for exercise; and on the top of one of the cliffs his hat was blown off, and in endeavouring to regain it his feet slipped, and he fell down the face of the cliff and fractured his skull.

LOSS OF AN EAST-INDIAMAN.—On Saturday the intelligence of the loss by fire of the ship Georgia, of Newcastle, an Indiaman, Captain Mitchell, bound to London, was received by the underwriters at Lloyd's, attended with deplorable sacrifice of human life. The ship was between 800 and 900 tons burthen, and was valued at 7,000*l.*, being splendidly fitted up for the accommodation of passengers; she had a rich cargo on board, consisting of jewellery, merchandise, and other valuable property, which perished with the vessel, a loss in total of nearly 20,000*l.* All endeavours to abate the flames were useless, and the heat becoming too intense to bear, the captain and crew were obliged to abandon the vessel to her fate, and got on board their two boats. At this critical period a vessel was observed bearing down to them, and the people in the jolly-boat were taken safely on board; but it was found, after a diligent search, that the small boat, containing the captain and four of the crew, had foundered.

FIRE AT HAMBURGH.—The rubbish is being cleared away from the part of the town visited by the fire, but is so immense, that it will require great labour and time to complete it. It is supposed some of it will be used in the great railroad being constructed from Hamburg to Berlin. Surveys have been made, and it is probable that the senate will take the opportunity of improving and widening the streets, and showing a greater regard for solidity and elegance in the buildings. Some failures have taken place, and an extensive corn jobber has failed for £60,000, and it is believed others will shortly follow. Three out of four of the Hamburg insurance companies are insolvent. Small wooden dwellings have been erected in different parts of the preserved quarter of the town, and most of those who were houseless have now dwellings, and the small shopkeepers who were the greatest sufferers are beginning to resume business. The generous efforts of the surrounding cities and towns have been most laudable. Monarchs, free states, towns, villages, and individuals, have vied in their efforts to assist the Hamburg citizens.

VOLCANIC ERUPTION.—An eruption of the volcanic mountain called Goenseng Goentoer, in Java, took place on the 14th of November last. The country for ten miles round was covered with sand and cinders; and a great space of ground, with upwards of 400,000 coffee trees, damaged.

SPONTANEOUS COMBUSTION.—Dr Reed, in the course of a lecture on this subject at Exeter hall on Wednesday last, stated that combustible substances lurk to an incredible extent in whole ranges of the older houses of London. From some of them in the city he had himself removed ten tons of inflammable matter, in the shape of small shavings of wood; and he gave it as his opinion that there ought to be a law of inspection instituted, whereby scientific men should be appointed in the cases of all new buildings, to remove such matter antecedent to their being inhabited.

TO WASH LACE.—Put the lace in folds in cold water for twelve hours; then wash several times in cold water with white soap; rinse well in clean water; then put the lace into thin starch, and spread it on a blanket to dry; when nearly dry, pull it out, and when quite dry, lay it in the folds of a fine towel, and beat it hard with a rolling-pin until it looks quite smooth.

RELIGIOUS INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

According to previous arrangement, an adjourned meeting of the members and friends of the London Missionary society, was held on Thursday evening, May 12, at Finsbury chapel, and was one of the most numerous convened in that spacious edifice during the present season. W. A. HANKEY, Esq., took the chair.

The CHAIRMAN said that, as this was to be regarded as an adjourned rather than a distinct meeting, it would be improper for him to enter upon any statement of the objects and purposes for which it was convened. But, as that was the first occasion on which the directors had thought proper to have an adjourned meeting, it might be desirable to advert to some of those motives which had led to that decision. Experience during many years had shown that there was no building adequate to the reception of the friends of missions who crowded to hear the report of their operations. Indeed, if such a building could be obtained, no speaker would be able to make himself heard by the auditory. It had been urged as an objection against the present procedure, that there would not be a full attendance; but he saw before him a practical refutation of that statement. It was also said, that there would be no collection. That was an experiment yet to be tried; and he trusted that the result would justify the course taken by the directors. For his own part, he was devotedly attached to this cause, and trusted that his life would be spent in promoting the interests of this society [cheers].

The Rev. J. J. FREEMAN then read an abstract of the report, for the substance of which we refer our readers to the report of the meeting held in the morning at Exeter hall, given in our last.

The Rev. G. GOWERLY rose to move—

"That this meeting solemnly recognises the imperative claims for enlarged missionary efforts, presented in the absurd and abominable idolatry of the East, and more particularly by the various tribes and natives of British India, where multitudes of our fellow subjects have long been suffered to remain in the lowest depths of intellectual and moral degradation."

Notwithstanding all the discouragements connected with India, the missionaries had abundant reason to say, God had been with them. For twelve years the missionaries had laboured in Calcutta and its vicinity, without any apparent success; but times and circumstances had since changed. Every day was now revealing that the work in which they had been engaged was not in vain in the Lord. They had been acting as pioneers in that land, and their successors would reap an abundant and rich harvest. The dew drops had come down from above; and, wherever they had fallen, they had seen a little verdant spot springing up in the moral wilderness, cheering and animating their hearts. Superstition everywhere prevailed throughout that vast country, and appeared to defy the puny efforts which the little band of missionaries had been able to bring against it; but that which man could not effect, the power of God accomplished [cheers]. They had been undermining the systems prevailing in India, and he was fully persuaded the time was not far distant, when Hindooism, in all its ramifications, must fall to the ground [cheers].

The Rev. W. BUYERS, from Benares, in seconding the resolution said, that every one who had been in India must feel a deep interest in its welfare. It was a glorious country, stretching over thousands of miles. Its fertile plains were covered with thousands of cities and villages, teeming with an immense population, nearly the whole of whom were destitute of the knowledge of the Lord Jesus Christ. It was the greatest missionary field that the church could possibly occupy. He trusted, therefore, that the society would maintain its high character by making India the great object of its exertions. This society had been distinguished above every other in grappling with heathenism in every form, and had been the pioneer to every other institution. In Africa, their brother Moffat had carried the gospel further beyond the boundaries of civilisation than any other man in ancient or modern times. He would, however, specially direct their attention to Benares. In that great city, there were 5,000 heathen, and 300 Mahomedan, places of worship. Its wealthy shrines were crowded with votaries. He had seen millions flocking to that city in two days to worship their heathen gods. It was not to be supposed that, in a place like that, the first efforts of the missionaries would be attended with great success; in fact, in the outset, the heathen laughed them to scorn, and said that they would soon be tired, for they would never get one Brahmin to believe in the gospel of Christ. The missionaries, however, had persevered, and God had begun to bless their labours. He held in his hand a New Testament, which he had just finished carrying through the press. That work had occupied himself and his brethren several years; and it was now in such a state of perfection, that it would require little alteration for many years. The committee of the British and Foreign Bible society had kindly supplied the means of printing 5,000 copies. He had also had the pleasure of translating in that language "James's Anxious Inquirer," 5,000 copies of which were now ready to be sent to India. He had also prepared a small hymn book used in most of the native churches, and he hoped to have 5,000 copies of that, which he trusted would prove a boon to the native Christians. Thus, while the missionaries were in this country, they were still labouring on behalf of India. There was not a missionary who had once set his foot on those shores, who would not be willing to exert himself on behalf of its teeming population as long as he lived [cheers]. The people were interesting and intelligent, and when once Christianised would make excellent missionaries to spread the gospel in all parts of the country around them [cheers]. Benares might be considered as the religious capital of India. It was frequented by Hindoos and Buddhists, by people from Burmah and Ceylon, from the west of the Indus, and from the east of the Ganges; so that it was a place of the most extraordinary resort. It was calculated that there were 50,000 Brahmins alone, an immense number of whom resided in the principal temple. At the shrine of one temple 200,000 rupees (£20,000 sterling) had been presented in one day. More money was sometimes given to the Brahmins, than the income of all the religious societies in this country put together. One individual presented at once to the shrines in Benares, upwards of £300,000 for the support of heathenism in that city. He (Mr B.) saw the money carried through the streets; there were from thirty to forty cart loads. A system that had such means at its command, was not easily to be overturned. The Brahmins knew that their gains would be lost, when idolatry

was subverted; it was not, therefore, a matter of surprise, that they should be the bitter opponents of the missionaries. They had taken a convert aside, and said to him, "You were born a Brahmin. Have you no pity on your own flesh and blood? Will you go and preach the gospel of Christ, and thus destroy our temples and bring our families to beggary?" What was his reply? "Do not fear; believe in the word of God; commit yourselves to him, and the Lord Jesus Christ, and he will do more for you in this world, and in that which is to come, than all the gods of heathenism can do [cheers]. I lost an income of £800; but look at me; I am healthy and strong; I have food to eat, and raiment to wear; and the Lord preserves me; and I have comfort, and hope for salvation through the blood of Jesus Christ." They were anxious, in order to overthrow heathenism in Benares, to have a strong mission there, and thus strike a powerful blow upon the head of the monster. The natives described the Great Being supporting the world as a snake. Let them strike the snake of idolatry upon the head, and the whole would become a mass of putrefaction. Heathenism and superstition in India might be considered as resting on the subtle doctrines taught by the Brahmins; and, if they could destroy Hindooism in Benares, the people would not believe them in other parts of the country; because they think that that is its seat; let it be overturned there, and it would have nothing to support it in the cities and villages around. When its great features are assailed by the gospel, that gospel will obtain an easy entrance among the rural population. Native teachers, then going forth with the plain, simple truths of the gospel, would be sufficient to evangelise the remoter parts of the country. He hoped, therefore, that the society would strengthen its mission at Benares; and then they would soon see the complete disorganisation of Hindooism, however formidable the aspect which it then presented [cheers].

The Rev. W. G. BARRETT rose to move—

"That this meeting is truly gratified by the success of missionary labours in the West Indies; it renders thanks to God, who has favoured the devoted agents of the society with a share in these triumphs; and it is greatly cheered and encouraged by the zeal and liberality of the negro churches, as affording strong grounds of hope that they will speedily be, not only able to discharge their own expenses, but will also become effective auxiliaries in efforts to extend the gospel throughout the world."

The reverend gentleman detailed, at some length, the progress of divine truth in the island of Jamaica, and gave several illustrations of the change which, since the period of freedom, had been wrought upon its inhabitants. He was present at the last quarter sessions in Clarendon, a district containing 20,000 inhabitants. The jury were called into the box, and discharged without a single prisoner being brought before them. The custos of the parish, a Jew, and therefore having no sympathy with Christianity, said to the jury, "I know your prejudices against missionaries; but, in discharging you, not from the duties which you have had to perform, but those which you expected to perform, I must be allowed to say, that we owe to the missionaries of every denomination the peaceable state of the parish." Still, however, there was great need of continued missionary effort. In addition to the statements which he had made in the morning, he would state one fact, illustrative of the superstition which yet pervaded the minds of many of the negroes. A negro applied to one of their missionaries for admission into the church. On being asked what reason he had to believe himself to be a Christian, he gave an account of his hopes founded on the grossest ignorance and delusion, which he (Mr Barrett) detected. This was the only reason the man could give for being a Christian; and numbers of such cases occurring would show how immensely their difficulties had increased by the superstitious notions the people entertained in regard to the observance of the Lord's supper. Reference had been made in the morning to the liberality of the negroes, and he rejoiced in bearing his testimony to the fact. He should have no hesitation in going back and throwing himself upon the spontaneous liberality of the people committed to his charge [cheers]. Six out of eleven stations were already almost self-supported, and he was happy to say the whole mission afforded a speedy prospect of sustaining its own expenses [cheers].

The Rev. Dr HALLEY, in seconding the resolution, said—We have this day seen our agents from all parts of the world, and I would have had this day exclusively devoted to them. I almost fear that, in occupying this place, I am something like Uzzah in putting forth his hand to the ark. But I am a warm and ardent friend to this society, a zealous admirer of its constitution and its executive, having a full confidence in its agency, both at home and abroad [cheers]. I am, however, surrounded on this platform, and in this assembly, by friends as warmly and ardently devoted to this institution as myself. As I long for its prosperity, so do they; as I sympathise in your disappointments, so do they. We are engaged in a common cause; and I know no feelings that I could express which do not already glow in your own bosoms. But possibly, as I am the only minister in town from the county of Lancaster, it may be expected that I should say a few words this evening. Possibly you may be ready to ask what that county, in its present commercial distress, poor and crippled, broken and bleeding, as it is, with thousands of its population living upon a basin of soup given away every day, and but lately clamouring for bread, with a voice that seemed as if it would convulse the empire—what that county is still doing for the cause of missions? Is its heart still right while its hands are enfeebled? Does it long for your welfare, and sympathise in your sorrows, in the midst of its own distresses? I speak for Manchester and the towns around it, and I say with confidence, there never was a warmer and a mightier missionary feeling than now prevails there [cheers]. Never was there greater confidence than at the present moment in this society, for I have not heard a whisper, a surmise, against it. Nor does a feeling of uneasiness exist regarding its officers or its missionaries [cheers]. And why should we not be confident? When our confidence is wounded we will tell you [cheers]. We will have no ambiguous, no unfelicitous expression; we will tell you plainly what we mean [renewed cheers]. But, till that time, though we are poor, we will labour for you. I will venture to say that Manchester must be impoverished indeed before she will consent to present you with a list of ladies and gentlemen giving a guinea a year subscription for the conversion of the world [laughter and cheers]. I hope that I shall never live to see that day. I believe that the cotton spinner must be poor indeed before he can come to that. So long as he can collect a few coals to make his water boil, to generate his steam, and create the smoke which he loves, he will not condescend to have his name printed by the side of Richard

Roe, city of London, one guinea, and John Doe, city of Westminster, one guinea [loud cheers]. The cotton spinner has not come to that; and if he should, I am sure he will not require you to print his name as though it were some great deed for a man to give a guinea a year to the missionary cause. Manchester, in the palmy days of her prosperity, loved you; and in the days of her adversity she loves you still [cheers]. Flourishing with wealth, or depressed with poverty, the missionary spirit still glows in her bosom, and her heart is with you. She has, at any rate, done one good thing—she has given you a Moffat [cheers]. He was born in Scotland; the Scotch made him a gardener, but Manchester made him a missionary [cheers]. Scotland, with her usual caution, thought he might do very well to cultivate cucumbers and cabbages; but Manchester thought that sweet and persuasive voice—that mind, so mild, yet so firm—so gentle, yet so enterprising—so cautious, and yet so bold—ought to be engaged in the great and noble work of saving immortal souls—the greatest work and the noblest work in which men or angels can be engaged—a work like that which the blessed Redeemer himself came to accomplish—a work for which he became incarnate in the flesh of a brother—in the flesh of a Hottentot's brother, and the Caffre's brother, and the Hindoo's brother, and the Chinaman's brother—for Christ is brother to them all, and his heart is fraternal to them all; and the blood which flowed from his veins on the cross was kindred to them all. He shed his blood for you. To him, personally, you can offer nothing as a requital; but there are his brethren in the east and the west, the north and the south; and, in reference to your labours for them, methinks I hear him saying, "Inasmuch as ye have done it unto them, ye have done it unto me" [cheers]. Where Moffat is, there will be the heart of Manchester; and the society that patronises him will always be sustained by that town, and many prayers will cluster around him [cheers]. On the general objects of the society what can I say after the statements made this morning? At one part of the speech which we heard from Mr Lacroix this morning I was almost led to pray, "God preserve the ear of Juggernaut!" Oh, the thought of India becoming a land of infidels! The scenes of the French revolution polluting its cities—India, with such leaders as Voltaire, Rousseau, Robespierre, and others—India, having nothing to fear, nothing to hope—cold, heartless infidelity—when thinking of this I was almost ready to say, "God preserve the ear of Juggernaut!" But for him no prayers can be offered, and none can avail. He must go, as you have heard; his reign is drawing to a close; his days are numbered; his doom is fixed [cheers]! He must follow his elder brother,

"Moloch, horrid king, besmeared with blood!"

The idol Juggernaut must follow the gods of Mesopotamia, and those around the shores of the Mediterranean. But shall he pass away, and leave nothing but smooth waters behind? Shall his sun set in the evening, and another more frightful meteor arise in the morning, forming another era upon the plains of India? Shall Hindooism pass away, and there arise in its stead an incredulity, a scepticism, an unbelief, that would frown upon all virtue and every good motive? No! no [cheers]! If you will be faithful and send out men, who shall plant the cross, the blood-stained cross, on the plains of India, then let philosophy do her utmost, and then let all the flags of Europe float over the ear of Juggernaut, what care I. Give the cross—the blessed gospel, Christ the crucified, preached by men baptised with the spirit of Christ, preached by men whose hearts glow with genuine love to Christ, and who with the arm of faith raise the sword of the Spirit, and our work is done [cheers]. Great shall be our joy; our children, if not ourselves, may live to see it; heathenism shall pass away, Juggernaut shall fall. The pure rays of the Sun of Righteousness shall shine upon India, and illuminate China, and fall upon Africa, and enlighten Australia [cheers]. If we are faithful, if we have done what we can at home, in our humble way, we shall be present with these missionaries from the east and west, in the day of congratulation, and by the exertions of this and kindred societies rejoice that we have caused the thrill of delight and gratitude to pass through the mind of England and the world, and to reach the heart of the human nature of our blessed Lord and elder brother. God hasten it in his own time [loud cheers]!

The Rev. G. PRITCHARD rose to move—

"That this meeting contemplates, with hallowed pleasure, the triumphs of the gospel in Southern Africa, in the advancement among savage tribes and nations of the blessings of civilisation and social happiness; and especially in the harmony, order, and piety, evinced by those who have been converted by the gospel, and who are united in the fellowship of Christ."

The resolution referred to the success which God had granted to the missionaries labouring in the Great Pacific. He would refer to that success, as it might be seen in the benefits now arising from foreigners visiting those shores; as it appeared in the rapid advance of the blessings of civilised life among the natives, and especially in reference to the spiritual advantages they now enjoy. A few years back, vessels scarcely dared to touch at the islands, even for refreshments. If they ventured on shore with their boats, the boats were almost sure to be taken, and the men murdered, and generally eaten, by the natives. But now, where missionaries were labouring, foreigners might not only land with safety, but the vessels might be in the harbour for weeks, with perfect security [cheers]. Some individuals, thus visiting the islands, have received spiritual and eternal blessings. Two-thirds at least, of their countrymen, who visited those islands, were the worst of characters; they had never been accustomed to hear the gospel in their native country; but the missionaries had been the instruments, in the hand of God, in bringing many of them to a knowledge of the truth. He would refer to one specific instance—that of a man who was now a very successful preacher of the gospel. He was a runaway sailor, and was on one of the Samoan islands before Mr Murray went there; and he had united with the people in all their heathenish practices. When the missionaries settled on the island, they were determined to hold a conversation with him. They selected certain tracts, which they gave him to read; and they had the pleasure, in a short time, of observing that he was under serious impressions; and he then went to them for advice, anxiously inquiring what he must do to be saved? He soon gave satisfactory evidence of having become a changed character; and now he was just as zealous to promote the cause of Christ, as he formerly was to oppose it. Great benefits have arisen to merchants at home, from missionaries abroad. Formerly, there were no ports open to which vessels could go and trade with the natives; but since the missionaries had settled there, a variety of merchandise was

imported. In the single port in which he (Mr P.) resided, British goods were sold annually to the amount of 25,000 or 30,000 dollars [cheers]. Formerly, if vessels were wrecked on the island, all the property was lost, and in many instances the parties murdered. But very different had been the case with regard to wrecks which had occurred in later years. An American vessel, called the Falcon, was wrecked at Rurutu. The natives endeavoured to save as much oil, and as much of the rigging of the vessel as they could. It was placed under the care of a native teacher, no European missionary having then laboured there. The captain, on leaving the island, gave a letter to the teacher, speaking in the highest terms of the natives. He came to Wilks' harbour, and another captain hearing of the occurrence, and that it was the intention of Captain Chase to send a vessel for the cargo, went to Rurutu, and said that he had come for the oil. "Very well," said the teacher "let us take some food together." That was generally the first thing they did. Having done so, the captain said, "Well, we must now make arrangements for getting out the oil." "Of course," said the teacher, "you have a letter from Captain Chase." "Let me see," answered the captain, "I have left it on board." The boat was manned, they pulled off, and the captain forged a letter. He then returned, and with great confidence, placed the letter in the hand of the native teacher. It was written in English, which the teacher expected, but it occurred to him, that the signature did not resemble the autograph of Captain Chase, which the teacher had preserved in an album [laughter]. He compared the two, and was then satisfied at the attempt at imposition. He could talk but little English; but on presenting both the signatures to the captain, he said, "It is a lie, you have no oil; it is a lie, go away." [laughter and cheers]. The captain threatened to blow up the island; but was very glad to make his escape. He (Mr P.) would now refer to the rapid advances which the natives were making in the arts of civilised life. Before they were favoured with the gospel of Christ, laziness and lying were their besetting sins. But they had now become industrious, and were pursuing various trades like men in this country; they had blacksmiths, carpenters, cabinet-makers, and boat-builders. They had now thirty vessels of their own, which were employed as coasters, and they were built by themselves. Formerly, they made mat sails; now they bought sail-cloth, and manufactured it into excellent sails. Formerly they steered by the stars; now they sailed by the compass. They were also making sugar; and in fact, could turn their hand to anything. Many of them were preparing cocoa-nut oil, arrow-root, and other articles for sale. But he would pass to other and more important blessings. There was an idea entertained in this country that the people who had imbrued their hands in the blood of Williams had received the gospel. That was not the case; it was true that two teachers were left at Erromanga, soon after Mr Williams fell; and the chiefs promised they would be kind to them, and attend to their instructions. Scarcely, however, had the vessel disappeared in the horizon, when these chiefs enacted a law, prohibiting on pain of death, any man from allowing these teachers to have any food. It was with the greatest difficulty, that they could obtain enough to keep them alive; in fact, they were pining away, day after day, and week after week. When the ship Camden called to see how they were going on, the men had lost the reckoning of the days of the week, and though it was Saturday, they thought it was the Sabbath. When the vessel drew near to the shore, they perceived that the natives were all under arms. Captain Morgan made signs that he wished to have a friendly meeting with them; and after some time he succeeded in getting one of the teachers on board. He begged that the other might be given up; but to that they would not agree. He was at length enabled to get one of the chiefs into the boat, and having made him a prisoner, the natives delivered up the other teacher, and in return received their chief [loud cheers]. In the morning, he (Mr Pritchard) had stated, that, at their missionary meetings, there were frequently eighteen or twenty speeches made; one of which he would now read to the meeting. It was to the following effect:—"Friends, I shall sleep comfortably to-night; in fact, I sleep comfortably every night. And there are three reasons why I can sleep so comfortably now. First, because I have my bible, and my other books." And, holding up his little basket, he said—"Look here; here they are; and I always have them with me; and I can read them when I like; therefore, I can sleep comfortably. Secondly, because we have, for a long time, been praying to God for a missionary from Britain; and now we have him. Here he is now in the midst of us; our prayers have been answered: therefore now I can sleep comfortably [cheers]. Thirdly, because we are all friends, and live in harmony, and have this day met together in peace; therefore, I can now sleep comfortably. It was quite different formerly. Then I never slept comfortably. I was then one of the watchmen who looked out for the approach of the enemy. There were a number of us together; and we used to take turns to sleep. My bed was the cold earth, and my pillow a stone; but I never could sleep comfortably then [laughter]. Again: I used to sleep sometimes on yonder mountain, in a hole in the rock, when we dared not have a light, for fear of being detected by the enemy. And, in the season of the mosquitoes, I could not sleep at all, except I covered myself over with water; frequently, I used to sleep in the water, with only my head out; but I never could sleep comfortably then [loud laughter]. In fact (he said), I have slept in many places during my lifetime; but, until the coming of the gospel, I never could sleep comfortably [loud cheers]."

The Rev. Dr CAMPBELL said—I am sure we have all abundant reasons for sleeping comfortably [laughter]. I rejoice to hear, that, amidst these distracting times, there is so much to gladden our hearts. The poor fellow to whom Mr Pritchard referred, had three reasons for sleeping comfortably, and so have I. My first reason is, that I am old enough to remember the period when we had to debate, even with religious persons, the lawfulness of Christian missions [hear, hear]. My second reason is, that, when we had conquered that, we had to debate the point of duty; we conquered that, and then we had to debate the point of practicability; and now we have conquered that [cheers]. Oh, what a sight we had this morning! what a volume in that wondrous and glorious oration made by Mr Lacroix [cheers]. We have, with reference to the East Indies, an abundance to animate the heart as to the fact that the gospel of Christ has begun

to operate, and to subvert that stupendous system of idolatry and superstition which has endured for so many ages. From the west we have similar testimony, and also from Africa. The results of many experiments in the South Seas have reached us; and from all classes and all nations, we have it everywhere proved that the gospel of Christ is the power of God to salvation. We have settled the points of lawfulness, of duty, and of practicability. What do we want now? Just more men and more money [hear, hear]. The resolution speaks to this point. We are improving, these are improving times, and this meeting is itself an improvement [loud cheers]. Our directors are very cautious men, and were induced to propose this meeting, lest the hall should be too full. Then they had a fear that few would attend this meeting. But be assured that this is the last time we shall meet here [cries of "No, no."] I say "Yes!" The missionary spirit is growing; and it is my conviction, that next year the evening meeting must be held in the hall, and that Exeter hall will be full [loud cheers]. There is another improvement, and we should not lose sight of it. How many collections had we last Lord's day? I have just done one good thing in my life; I moved that those collections should be made, and Dr Leifchild seconded it. These collections enable a multitude of good people to help forward the object, and, far better than that, they tend to cultivate the spirit of missions. These occasions, with the exchange of pulpits, delightfully promote good feeling and good fellowship, both among pastors and churches; they bring us all together [cheers]. But for the missionary society, I do not know what we should do. It has done much to make friends of missionaries, friends of churches, to bind us together, and to make us happy [hear]. Were we to-night to extinguish the missionary enterprise in England, we should produce a moral influence upon society of which we have no conception, and inflict one of the heaviest calamities that ever befell our country. It is softening our spirits; it is exciting our general benevolence; it is moving our moral power; it is exciting our devotion; it is improving our piety [hear, hear]. No man can tell what the missionary work is doing; the truth is, it is the fountain of all the good in our world. I have great pleasure in seconding the resolution.

The Rev. Dr MORISON then rose, and said—That, for the last thirty-one years, he had been in the habit of attending the anniversary of this great institution; but he had never been present at one which demanded a deeper consideration of the solemn matter brought before them than this. He begged to move,

"That this meeting cherishes devout thankfulness to the God of all grace, for the eminent success with which he has blessed the labours of our missionaries in many of the islands of the South Pacific Ocean; and they earnestly entreat the friends of the London Missionary Society to adopt every practical effort to increase its resources, so as to enable the directors to avail themselves of the new and widely-extended fields which Divine Providence is opening in Polynesia, for the introduction of the gospel."

He hoped the last clause would be one, the spirit of which would be venerated in the proceedings of this society. They went to the heathen world, to bear a practical testimony to the holiness of the gospel; and the members of their churches must give the stamp to the Christianity they sent abroad. If the members of the churches in the wilderness were living epistles of Christ, known and read of all men, that would give a permanent security to their cause, and be the instrument, in the hands of Providence, of drawing down upon them, both at home and abroad, the increasing smile of the Holy Ghost. It would be in vain that ministers bore a faithful testimony, if it were not confirmed by the holy character of those who came around the table of the Lord [hear, hear].

The Rev. R. MOFFAT, in seconding the resolution, related several facts, illustrative of the power of the gospel in Africa.

The Rev. Mr LACROIX moved, and Mr ALEXANDER of Norwich seconded, a vote of thanks to the chairman, and the meeting separated.

COLONIAL MISSIONARY SOCIETY.

The annual meeting of the above society was held on Friday, May 13, at the Weigh house chapel. The chair was taken by J. R. MILLS, Esq.

The report stated that in Upper Canada, the Rev. John Roaf had continued his ministry at Toronto, in the past year, with undiminished vigour and success, and with the full approbation of all his brethren. Several other ministers were also referred to in the same manner. The pastors and churches of Canada had formed themselves into a missionary society, for the special purpose of promoting the religious welfare of the native Indians, the Roman catholics, and the fugitive negroes from the slave states of America. There are nine students in the Academical institution. The result of the operations in Upper Canada was stated to be as follows:—Fifteen ministers labouring in Upper Canada, in connexion with the Congregational union; nine students in the course of education; seventeen chapels reared, and three in the course of erection; schools, itinerant labours, bible and tract distribution, proceeding vigorously; whilst temperance is advocated, and moral influence is growing, where, eight years ago, scarcely a vestige of congregationalism was to be found. In Lower Canada, the cause had not been stationary. There were, on the average, 3,000 hearers. The places of worship were twelve in number, all of which had been built within the last eight years, affording accommodation for 4,000 persons. In the Australian colonies, the Rev. Mr Stowe continued to labour at Adelaide, and the Rev. Dr Ross at Sydney, with great success. The Rev. Alexander Morrison was pursuing his itinerant labours in Van Dieman's Land. The labours of the other missionaries were also crowned with success. The report concluded by stating, that, in order to enable the society to conduct its operations successfully during the next year, it was necessary that £3,000, at least, should be subscribed, and by calling upon its friends to exert themselves, in order to raise that amount. The receipts for the past year had been £2,200, and the expenditure £2,573.

The Rev. Dr RUSSELL of Dundee, moved the adoption of the report and the appointment of the committee, and argued that from the word of God they might deduce direct proofs in favour of the proceedings of the society.

When we look to the state of the first church at Jerusalem, we find that the members of that body consisted of Jews and proselytes, the latter being members of the Jewish commonwealth, although not permitted to enjoy all its advantages. We find the disciples of Christ multiplying in Jerusalem and in the surrounding country; we find them exceedingly happy together,

enjoying a fellowship with God and with his Son Christ Jesus, and a fellowship with each other in the bond of the gospel. But we find, that God kept them together, in order that he might ultimately employ them in extending his gospel throughout the world. Many of them had come from a great distance, and had had no idea when they came to Jerusalem of what was to occur. They had come to observe the ancient Jewish festival; they had some acquaintance with the God of Israel; but the glory of Him who had just been crucified, they knew not. By the grace of God they were led to believe in Jesus of Nazareth, and to acknowledge him as the promised Messiah. They were kept together under circumstances which render it necessary that they should be provided for by the special interposition of Providence. To the honour of Christian principles, to the honour of the church of Jerusalem, there was a remarkable degree of liberality called forth among them. No man reckoned his property his own. It was laid at the feet of the apostles, to be used by them as the cause of Christ and the wants of their brethren might require. But all this was done under the guidance of Him who has taken possession of the throne of David—under the guidance of Him who, as the Lord of providence, orders every event for the ultimate advancement of his own cause. They might look, then, on the church of Jerusalem as a sort of theological academy. Of that academy the apostles were the honoured professors. They were kept together that they might be qualified to go forth to diffuse the knowledge of Jesus Christ. The persecution that arose in consequence of what had happened in the case of Stephen, led ultimately to the scattering of the church; but they were now fitted to go forth to proclaim to men the unsearchable riches of Christ. They did go forth; but they preached at first to none but the Jews, or, at least, to none but the Jews and the proselytes. As yet, the work was confined to those who named the name of the God of Israel [hear]. We perceive, however, that everything was preparing for a more extended dissemination of the knowledge of Christ. We are taught by them not to think that hurry is prudence. It was well remarked, in the report, that it is far better to wait, than to send out men to the colonies who are not qualified for the ministry, and who might form interests which would hardly survive a month [hear, hear]. We may see, in the whole arrangements of providence, certain principles and certain palpable lessons which we should do well to follow. When we observe the progress of the gospel among the native Jews and the proselytes, we see a reference to the ancient promise of God: "I will be thy God, and the God of thy seed and their generations." Such was God's promise to Abraham; and Jesus Christ was a minister of circumcision to confirm the promise of God made to the fathers. Now, that promise was, certainly, not a promise that every descendant of Abraham should be saved; but it certainly was a promise that, from his descendants, a great many of the spiritual children of God should spring. We perceive, however, that while the prophecy was fulfilled in the gospel being preached first to the Jews and to those connected with them, it was not done from favouritism. It was not done with a view to limit the communication of the divine mercies; for the apostle, having said that Jesus Christ was "a minister of the circumcision, to confirm the promise of God made to the fathers" adds to that, "the Gentiles shall glorify God for his mercy, as it is written, For this cause will I confess to thee among the Gentiles, and sing unto thy name." When we see, then, the gospel preached, in the first instance, to the Jews and to the proselytes, and see this fulfilment of the promise to which I have referred, we see it so fulfilled that, by its accomplishment, agents are trained and fitted for the preaching of the gospel.

He showed that the apostles preached first to their own countrymen, and having made converts of them proceeded by their instrumentality to proselyte the Gentile world.

This society, then, takes up our own countrymen, in the first instance. Many, indeed, go from this country to foreign lands, who are already possessed of that knowledge which is eternal life; but their number is comparatively few. It is highly important, then, to aid them, to encourage them, when they go abroad. It is important to do this, not only for their own sakes, but as the means of raising up agents who shall extend the gospel throughout the colonies, and who shall preach it to all classes and conditions of men in those regions. Some go out with a certain degree of knowledge, but who are not influenced by what they know, and whose hearts have not been changed. They are exposed to many snares, to many temptations. There are none of those restraints imposed on them to which they are subject in this country; they have not the same means of grace; they are exposed to infidel publications, and other publications of a destructive character; and they are placed in circumstances which are exceedingly unfavourable to personal piety. How important is it, then, to carry to them the gospel of the grace of God [hear, hear]! It is delightful to know, that not a few who have left this country strangers to God, ignorant of the principles of religion, or perhaps scoffers at the sacred truths of the gospel, when they have gone to a distant land, have been brought into contact with the gospel of Christ; and the truths which failed to tell on them in their own country, have produced in them the most blessed effects in their adopted land [hear, hear]. Many such have returned to this country eminent Christians, men influenced by the spirit of the gospel, distinguished by their attention to the relative duties of life, and marked by all the fruits which characterise the disciples of Christ. The hearts of parents have often been cheered, when those who went out from them strangers to God have returned home his faithful servants. We may thus, by extending the gospel to our colonies, confer an immense benefit on our own countrymen.

He then dwelt upon the imperative duty of this country to look after the spiritual interests of its colonies; and concluded by an earnest appeal to the friends of the society:—

Allow me to remind you that the greatness of our country ought to stimulate us to exertion on behalf of our dependencies. For what purpose has God given to this little isle so vast an extent of territory, except that we should spread the gospel amongst our fellow-creatures who are scattered over the earth? In the colonies, we are sowing the seed which shall produce a plentiful harvest, planting churches which shall benefit future generations. You know the history of our forefathers, who went out to the colonies; and you know too, that thousands of the colonists have been guided to the realms of immortal bliss, through their indefatigable labours. When our bodies are in the dust, our efforts on behalf of the colonies will be remembered with gratitude. Other denominations are labouring to extend their principles. If we believe, then, that congregationalism is that system which is best fitted to preserve purity of doctrine and purity of fellowship, let us adopt means for diffusing them [hear, hear]. We have Christ's command to preach the gospel, and we are bound to do so in what we believe to be the best way. Let us not, in the exercise of charity, sacrifice our distinctive principles as congregationalists. I rejoice that this society is connected with the Congregational Union of England and Wales; for I believe that it becomes us to diffuse our principles and polity in connexion with the gospel [hear, hear]. With respect to the support which is granted to this society, I do think it becomes us to rouse our congregations to greater liberality. May the God of all grace pour out His Spirit upon his people, and make them more ready to sacrifice for Him who sacrificed so much for them!

The Rev. Dr VAUGHAN briefly seconded the resolution, which was carried unanimously.

The Rev. JOHN ROAF, from Canada, then came forward, and after a few introductory remarks on the pleasure he experienced on revisiting

his native land, proceeded to observe upon the changes which had taken place since he left, and the practical bearing they had upon the operations of the society.

There have been remarkable changes which appear to myself to be intimately connected with the work in which we have been unitedly engaged. I found the ports of this country—Liverpool especially, where I landed—crowded with emigrants—persons going forth to foreign and colonial countries, for the purpose of obtaining there that supply, that competency, that happiness, which they had failed to secure in their own land. Now, what is the moral of all this movement which is going on amongst the masses of the people?—for it is not individuals only, but the masses of the population, who are going out to foreign countries, and to your own regions—what, I ask, is the moral of this movement? It has been truly said, that this question of colonisation was never understood till lately. Now, it is understood how society must settle down in the colonies; and that, in its frame work, all the relative parts must be simultaneously introduced. If this be the case, religion, amongst other things, and the ministers of Christ, amongst other persons, are essential to the completion of the component parts of colonial communities. The fact at once appears, if the case is religiously considered. For, as when a land is discovered, the individual who discovers it takes possession of it in the name, and by planting the standard, of his sovereign; so when we go to those regions which we are now appropriating to our own use, is it not proper—imperative—that we should instantly plant the standard of Him, whose we are, and whom we serve? and that we should claim and appropriate those lands, as subject to, and dependent upon Him, whose property we are, and whose property our own property is? We, for instance, in the wilds of Canada, proceed to roll back the black wooded pall that rested for ages upon the surface of the land, and, instead of the useless forest growth, are calling up the products which man's wants, and enjoyments, and elegancies require; where there was previously no inhabitant but the wandering Indian, and wolf, and bear, we there form settlements of our own race, and exercise the prerogatives of sovereignty. Is it not proper then, that we should recognise the supremacy of God? and, amongst the habitations which we erect, should not the most conspicuous one be God's house—the monumental memorial of his original, and continued, and perpetual government? The humble and simple settlers of the present day are to become patriarchs of large, wealthy, and powerful communities. We have heard, repeatedly, within the last few days, that "the field is the world," with regard to Christian enterprise; and are colonies to be excluded from this statement? Is it the field, excepting the colonies, that is the world [hear, hear]? So it would appear, indeed, from what has been done by British Christians for their necessitous countrymen in the dependencies of the British empire. Surely it will not be said, by those who do so much for the heathen—by those who raise thousands of pounds for them, and have done it for years; surely it will not be said by them, that the thousands who go forth to the realms and dependencies of this empire are to be left destitute, and without hope. In Canada, there are a million and a quarter of inhabitants. And is it because they are our countrymen, that they are not to be evangelised—are not to be aided [hear, hear]? I trust that this will not deprive them of our attention and sympathy.

He gave a detailed account of the sorrows, the difficulties, and the privations, to which those who went as missionaries to the colonies were subjected, and then proceeded to describe the state of the Canadas.

We often hear it said, with respect to foreign missions, that the heathen are crying, "Come over and help us." I do not believe that that cry was, in fact, ever heard; but from Canada it is heard, and I am persuaded that it will be responded to with zeal, with prayer, and with affection. I believe the system of forming convict colonies is now universally denounced; at least, it is disapproved of by the most enlightened writers on such subjects. But are you not, to a certain extent, guilty of bringing upon us all the evils of that system, by sending out persons to the colony, whilst you provide them not with the ordinances of religion [hear, hear]? For let philosophers say what they will, history teaches, as religion teaches, that man is not a being who can exist by himself, that he is a creature who must degenerate without religion. In central and South America we have cities where once existed some of the fine arts—where are splendid architectural remains; and what do we now find there? The race—the Indian tribes—who once resided there, could not preserve themselves from the lowest barbarism; and so will it be with regard to the colonists in Canada; they will become a species of white Indians, unless they have the truth and worship of God. Many of these men live alone; some of them employ the Lord's day in shooting the deer in the forests, or in catching the fish in the streams. We have met with such persons, who never heard a sermon, and never saw a minister of the gospel. You send away your surplus population; you send away, in many cases, those who from some cause or other are unable to obtain a subsistence in their own country; we are purifying the community in which you live, and are doing you, in that respect, a great service; but surely you ought to provide the means of grace for your surplus population when they go out to your colonies [hear, hear]. It is true, they are not heathens. Not heathens! Yes, they are heathens; for what is heathenism? Heathenism is not merely the infanticide, the suttee, or the idol worship of India; these are but some of the symptoms of heathenism. It consists in alienation from God; and this is as natural to one man as to another [hear, hear]. I believe that heathenism is the disease of human nature, and that what we commonly call heathenism is but the indication of it, the superficial aspect which it assumes. Look at that part of the world from which I have just come. In British North America there are not less than 200 millions of acres of fertile land at this time unsettled. In these colonies there are 1,500,000 people dwelling. There are people flowing to it from England, from Ireland, and from Scotland. Ours is the nearest colony, only 3,000 miles distant; and, while I would not say a word against Australia in point of numbers, we must, on that account, always have the advantage. Now there are Prince Edward's island, Cape Breton, New Brunswick, Nova Scotia, Newfoundland, without any influence being exercised upon them by the Congregational body in this land. Canada has been often called, and I think justly, the brightest jewel in the colonial crown of Great Britain. This colony differs from every other in regard to your operations. In other cases the colony is beginning to rise; you have only, in a gradual manner, to supply it with labourers as the colony advances. With regard to this colony, you have to overtake a population of 1,200,000, besides keeping up with the increase year after year—an increase which, in the present year, will amount, I believe, to 50,000. Numbers are now preparing to quit your shores, and what are you doing for them? In the course of four or five months they will be located and settled in the vast regions of Canada, and shall they be unprovided with the word of truth? Canada must eventually become a large and influential country. It lies upon the banks of the St Laurence; the tributary streams of that noble river give us an immense hydraulic power, as well as an immense inland communication; and that river is a free and easy outlet to the ocean. The climate is salubrious, the soil is fertile; it is a virgin soil. There is all the germ of a great country. Who can tell what part Canada may take in the civilisation of mankind? Who could have imagined, some century back, what the States of America would become; and what circumstances were there to promote their greatness which do not exist in our case [hear, hear]? I may here refer to the fact

that, from political considerations, after the troubles in Upper Canada, all the American ministers who formerly preached there were obliged to discontinue their labours; and that it is altogether necessary that we should forego the assistance which our neighbours might render us. But are the people, on account of these political considerations, to be deprived of spiritual advantages [hear, hear]? If so, we gain very little by our connexion with Great Britain [hear, hear]. If, then, we consent to avoid religious connexion with the United States, pray let us have the supply from yourselves [hear, hear]. Perhaps you expect to hear from me something respecting the condition of Canada religiously considered. Nearly half of the population of the colony are papists. A small portion of them are Irish papists. I need say no more about them—yes, I will add this, they are Irish papists suddenly thrown into a land where they can get whisky at one shilling per gallon [hear, hear]. The other class of papists are the descendants of those who inhabited the land when it first became subject to British rule. These French Canadians are a people extremely hospitable, a people of great cleanliness, great simplicity of manners, and full of courtesy. In these respects they are a people to be admired. But we know what popery is; we know that it is a system which never becomes antagonist to human nature: we know that it accommodated itself to the French. The people of the church of Rome there have become degraded and sunk till they are positively as superstitious as the heathen themselves. The superstitions of the papists of Canada are, too, of the most contemptible character; for though there may be a species of sublime superstition, at least as compared with other superstitions which are pitiful and little, the mass of these Canadian French—for their higher class are the best educated and most highly polished people of the colony—the common people actually believe that their priests can convert men into great ugly animals, that their priests can give fertility to the soil, and ensure good harvests, despite the elements. This is the condition of half the population. The largest portion of the population, next to the papists, are the methodists. To the methodists Canada owes a debt which can never be paid [hear, hear]. I am no methodist, be it remembered, either as to doctrinal principles or governmental principles; but I repeat, that Canada is deeply indebted to that body [hear, hear]. They came into the colony at a time when they could meet with nothing but privation. As they shared with the people in their weakness and poverty, so have they risen with the people in their strength and wealth. Throughout Canada, when you talk to the people, you at once feel that they have been taught, in a great measure, by methodists. They have methodist ideas, methodist feelings, upon all religious points. These methodists of Canada are divided into two classes, the principal part being that connected with the conference of Canada, and the smaller those connected with the British conference. The next religious party are the presbyterians, some from Scotland, and some from the north of Ireland. You all know what the church of Scotland is—what it is in Scotland, that it is in Canada; and with that remark I dismiss it [hear]. As to the episcopalians, I dare say they will be very indignant at my not calling them the most numerous body. It is very difficult to state precisely what are their opinions; but, as regards Puseyism, the common notion is, that there is but one non-Puseyite in Canada [hear]. It may be incorrect, but such is the common rumour in the colony. I should here observe, that, in some cases, where you will see reports in the returns made to parliament of clergymen and of congregations belonging to this body, I will pledge myself that there is no congregation whatever. The baptists come next, in point of numbers. Perhaps you think, that I have now included nearly the whole population. Very far from it. There are numbers who belong to no class but the destitute. There are vast numbers who never hear a sermon, and to whom the Sabbath, in this respect, is like any other day. They have no kind of instruction—good, bad, or indifferent [hear, hear]. And so eager are some of these people to hear the gospel, so delighted to see the minister, that they will, after hearing the word, and keeping up a minister in conversation as long as his strength will bear, travel through thick forests, and wade through streams, throughout the remainder of the night. Sometimes they will spend the whole night upon straw, or lie in what is called spoon fashion; the meaning of which is, that a number of persons lie together on the floor. They will even often quit their occupations in the midst of harvest for the opportunity of attending worship. Then we have also the Indians, a race well worthy of notice. In the very middle of Upper Canada, there are actually pagan Indians, at this time, surrounded by our population. They reach also from our frontier to the Pacific on one side, and to Hudson's Bay on another. The American Indian is a noble being by his very nature and constitution. He is a man who appears to be formed, not to creep, and bow, and serve, but to ride upon his wild horse before the wind itself. Now, these Indians, though at present sunk in groveling superstition, are most favourable subjects for Christian instruction; and I have no doubt that we may command their attention to any extent we please; they hold to their superstitions just as they do to their rags, as a wretched substitute for what we have to offer.

He next gave an account of what had been effected by the society. But, it may be asked, "What have you done?" What do you expect to be done in five years but to make preparations [hear]? And, if we have made preparations for large proceedings, I think we have done a great deal. During that period an insurrection has disturbed the colony. The effects of that event were most disastrous. It was an event by which Providence evidently intended to wean us from human reliances; for it drove numbers out of the colony who had previously been the object of a carnal confidence on our part. They were taken away, I believe, for our spiritual good, though, numerically, it was an injury. The common feeling, when we went to Canada, was, "The men that have turned the world upside down, have come hither also." The common impression was, "This is the Ishmaelitish sect, which is against all endowments for religion, and which will not, if they can help it, allow any of us to have the clergy reserves [hear]." No sooner did the rebellion break out, than an attempt was made to identify us with it, in order to drive us out of the country. Thank God, not one of our church members was drawn into the rebellion, much as some of them have suffered from it. After we received your sympathy, not one of our ministers ever entertained the idea of quitting Canada. The congregational brethren have had nothing whatever to do with polities, unless my letters in behalf of religious liberty, as affected by a thanksgiving proclamation, can be considered politics. We actually refused to participate in a legislative grant, of which we might have availed ourselves; and we are not a little vain at having had the first opportunity of actually making such a refusal. We have declared publicly, that we will have nothing to do with the government money. We are endeavouring to get the people to support the cause of religion themselves; and I believe, if able brethren are sent out to Canada, we shall see established a native ministry, which, in the course of a few years, will cover the whole of the province [cheers]. We have already, in the midst of our poverty, undertaken missions among the destitute settlers, and the other classes to which I have adverted. We made provision, before I left Toronto, for supporting four brethren, who are labouring, or are about to labour in these missions. We have deeply felt the importance of impressing the ministry, which is rising up, with the right character. We feel, that, in a short time, there will be another race in the colony; that a character is to be perpetuated and handed down; and that, under God, it depends greatly upon our exertions, whether it shall be intelligent or ignorant, whether it shall be bold and generous, or cringing and

mean. It has been our constant endeavour, therefore, to elevate their minds. I ask you, then, and will continue to ask, till you respond to it, to send out more of your ministers—men who, if they do nothing else, will cause you to rejoice in them, as missionaries to this colony. We are endeavouring to promote our objects by means of the press. We have already established a periodical, and have so far succeeded. Such, then, are our operations. With respect to our success I may state, that we have seventeen chapels already built, and others are in the course of erection. We have an academy, which has already sent out two men, and two more will shortly leave it; when these have left, it will still be supplied with ten students. We are the first body in Canada; strong, and holy, and intelligent, and wealthy, as many of them are—we are the first body in the colony who have made a regular provision for the education of the ministry. The tutor of this institution is the Rev. Adam Lillie, who emigrated from Scotland; he is eminently qualified for the station which he fills. If you still ask me, then, what are the results of our labours, I could say, that in Montreal there are 160 members in a church; in Toronto, 140; and in Canada West, between six and seven hundred, admitted into church fellowship, and giving evidence of their conversion. It ought not to be overlooked, that we have had no assistance in the erection of our places of worship in Canada West, with the exception of the case of a single chapel. Of the seventeen chapels which have been erected, between Coburg and Warwick, two only have not been paid for. But these are not all the results. Our ministers are amongst the wilds, the forests, the backwoods of the colony. We have churches of saints in the wilds of the north and the west, and have heard the song of adoration and praise in the very wilderness and desert. There is a church in Canada East, presided over by a poor Indian—the Rev. Peter Paul O'Sunkerbine. These are things which have been done, and we thank God that he has done so much. But it must be remembered, that, as yet, we have but just cleared the way, just opened the ground.

He then concluded with an earnest appeal to the friends of the society, to aid them, by their contributions, to continue and to extend their operations.

It is for you to determine whether the Colonial Missionary society is to come on at this point, and enable us to proceed further and on a more advanced scale. We have no desire to interfere with other societies. We read the accounts of their labours, we hold regular prayer-meetings on their behalf, and we thank God for what he is doing by them. But, Oh, do not let the colonies be neglected notwithstanding [hear, hear]. There are hundreds of thousands of people, who not only ask, but justly claim, zealous, cordial, earnest attention—an attention, liberal, prayerful, patient, and affectionate. The public has not been sufficiently impressed with the importance of the work. I do trust, that, from this time, the Colonial work will be carried on boldly and vigorously. Let me say a word to our young friends, because I am afraid I have little to hope from those who have grown up in connexion with the London Missionary society, and have their hearts engaged in that work. I trust, however, that some of our younger brethren may be the Hawesises, and Hills, and Wilkses, and Townsends, of our colonial operations. Let the thing be made popular, and we shall have plenty of supporters. There is another point of view, in which we may perceive the importance of colonial missions. How much will it save you in the colonies, in the expenses of police and government, if you establish the rule of conscience and truth! Special is the honour which you may secure in the colonies. There will, bye-and-bye, be "ten thousand teachers, but not many fathers," in the gospel—the men that formed the churches, will be "the fathers" in the colony. Forgive the length of these remarks; it is the very first address which you have had from a missionary of the society; and probably it is the last which I shall ever deliver at your meetings. I am willing to go back to Canada, to lay my bones in Canada till the day of resurrection, and to leave my children there. I know that I am called upon to make sacrifices; but I feel the importance of the work, and I have made no sacrifice yet which I would not make again, were I called upon to do so [cheers]. I entreat you, my brethren, to take up the work, and do justice to it. Go on, take courage and trust in God for means.

The Rev. Dr LEIFCHILD proposed the following resolution:—

"That this meeting has received, with a cordial and affectionate welcome, the Rev. John Roaf, the beloved agent of the society at Toronto; and assures him, that it fully appreciates the value of his labours and sacrifices in the service of the society. The meeting would respond to Mr. Roaf's statements, by an assurance that it has received deep impressions of the necessities and importance of the British colonies, as a field of missionary labour, and of the duty of sustaining this society by fervent prayers and increased contributions."

He expressed the increased interest he felt in the colonial work, in consequence of the statements which had been made by the Rev. J. Roaf, and his determination to make increased exertions on behalf of Canada [cheers].

The Rev. Dr MORISON, having seconded the resolution, it was put and carried unanimously.

The Rev. Dr REDFORD proposed the following resolution:—

"That this meeting is earnestly desirous that the chief instrumentality employed by the missionaries of this society, in the British colonies, should be the faithful preaching of the pure gospel of Christ; that all their efforts to maintain the scriptural liberty, discipline, and support of Christian churches, should be uniformly directed to the great end of securing the purity of the gospel itself; and that, in every branch of their labours and testimony for the truth and cause of Christ, they should cultivate peace, and be prepared for all practical co-operation with good men of every denomination."

The Rev. J. J. FREEMAN seconded, and the Rev. T. NISBETT (of Van Diemen's Land) supported the resolution, which was put and carried.

The Rev. T. BINNEY then moved the thanks of the meeting to the chairman which was seconded by the Rev. A. WELLS, and carried unanimously.

The CHAIRMAN returned thanks; after which the meeting separated.

HOME MISSIONARY SOCIETY.

The annual meeting of this society was held at Exeter hall, on Tuesday, May 17. Sir CULLING EARLDY SMITH, Bart., in the chair.

The Rev. Dr MATHESON read the report. It commenced by stating, that, though this society had had to struggle with great difficulties, its energies had not been weakened, nor the hearts of its friends dismayed. During no year, since the society had been established, had there been so many stations occupied, so many agents employed, so many persons under Christian instruction, or so many added to the missionary churches. The last report contained 142 principal stations as under the care of the society. At the present time, there were 153 principal stations, connected with which, there were 482 out-stations, making altogether 635. The agency of the society was of two kinds; the first consisting of missionaries who were under the direction of the society: the second included pastors, who received grants of money, for the purpose of assisting them in their village labours. The first class were reported, last year, to amount to 68; at present, they amounted to 69. Of the second class, pastors

receiving aid, 71 were named in last year's report; the number at present was 80. The whole number of agents connected with the society, and engaged in home missionary service, was 145, exclusive of 11 students, who were preparing for the work. There had been an increase in every department of labour during the past year. The hearers at home missionary stations were estimated last year at 40,000, this year they were 49,900; the number of parishes in which the society's agents laboured last year, 417; this year, 438: the number of chapels and rooms last year was 567; this year, 620: the number of towns, villages, and hamlets, in which the agents preached last year, was 576; this year, 635: the number of Sunday schools last year was 173; this year, 204: the number of Sunday school teachers last year was 1,260; this year, 1,475: the number of scholars last year was 9,799; this year, 11,800: the bible classes last year amounted to 49; this year to 80: the number of pupils last year was 718; this year, 1,150. The last report stated, that 350 members had been added to the home missionary churches; this year the number had been upwards of 500 persons; besides 300 added to the churches of pastors receiving aid from the society. Ten home missionary churches had been formed, consisting in all of 195 members. More than 40,000 copies of the bible had been sold in the villages: thousands of families had been visited; and many thousands of tracts had been either lent or given by the missionaries. During the last year, collections had been made in 25 stations occupied by the society, amounting to nearly £900. In the last year's report, it was stated that the society had directed its attention to towns; that, as the time had been short since this plan of doing good was first commenced, it had succeeded to a great extent. In four of the towns to which missionaries had been sent, Christian churches had been formed, which consisted, at present, of 152 members; the greater portion of whom were converts from the world. The public appeals which had been made simultaneously throughout the country in October last, had realised £1,300—an amount which had greatly assisted the objects of the society.

T. THOMPSON, Esq., (the treasurer) then read the cash account; from which it appeared, that the income of the society for the past year had been £9,402 4s.; and the expenditure, £9,390 15s. It also appeared, that £501 19s. 9d. had been received and expended as special contributions for the poor and the persecuted.

The Rev. Dr RUSSELL, of Dundee, then came forward to move the following resolution:—

"That this meeting is deeply impressed with the necessity that exists for greatly extending the influence of true religion in the destitute districts of our country, by the agency of the living ministry, and rejoices to learn from the report, that notwithstanding the peculiar difficulties of the past year, the stations of the society have increased in number and in efficiency, while the agents have succeeded in spreading more widely around them the knowledge of Divine truth: the meeting would, therefore, cordially adopt the report, an abstract of which has now been read, and orders that it be printed and circulated for the information and encouragement of the friends of the society. And also, that the treasurer, secretaries, and solicitors be requested to continue their respective offices; and that the following ministers and other gentlemen be appointed in the room of those who cease to be directors." [Names read].

I rejoice (said the Rev. Doctor) that it is now an acknowledged principle in all evangelical denominations of Christians, that those who know the gospel should impart the knowledge of it to others. This is in accordance with the way in which God continues to act; those whom he blesses and saves, he blesses and saves that they may be blessings unto others. The resolution refers to the destitute condition of many parts of the country. It has been found, on the closest examination, that fearful ignorance prevails—ignorance of the grossest character concerning the things of God. The agents of this society have, of course, great difficulties to encounter. Those amongst whom they labour are ignorant of many of the terms employed to express Divine truth. When they speak of the guilt of man, and of the depravity of man, they are not unfrequently met by questions concerning guilt and concerning depravity—questions respecting the very meaning of the words. They are obliged to use many circumlocutions; they are obliged to use the simplest language; and, after having employed it, they are often mortified to find that they have not been understood. When they speak of justification by faith in Christ, they have to explain, and explain, and again explain, what justification means. Here they are obliged again to have recourse to circumlocution; they employ this illustration and that illustration, and it requires no small knowledge of the state of thinking among mankind, and of the prejudices which exist among mankind, in order to come to the ideas of those amongst whom they labour. It is for such agents to remember, that, while all this is most discouraging, there is that in the gospel which ought to encourage them. The doctrine of salvation through faith in the work of Christ, is stated in the bible in the very plainest terms. There are things, indeed, in the bible which the angels themselves cannot fully grasp; but the simple attainment of the way of salvation commands itself to the intelligence even of a child [hear, hear]. We ought then to rejoice that, if we cannot get men to understand the meaning of the terms we employ, we may, by the blessings of the Spirit of God, very speedily make them perceive how it is that a sinner finds peace with a righteous God. This is the grand point which all his ministers ought to keep in mind. It is an exceedingly difficult thing, perhaps, to get men to understand the simple statements of the gospel; but the difficulty arises, shall I say, from its very simplicity [hear, hear]? They think of something exceedingly profound; they dream of some complicated process; they imagine that a message which comes from God must be incomprehensible by the creatures of God. Why, then, with reverence do I say, has God spoken at all [hear, hear]? If the Almighty speaks to man, he will speak to him in language which man can understand. The difficulties arise in a great degree from the prepossessions that there are in the minds of men. They have their preconceived opinions. It was so in the days of the apostles. Let us not imagine that the difficulties we have to encounter are peculiar to our country. We find that the apostles, when they went forth among the Jews, had to meet a people who deemed that by their observance of forms and ceremonies, and by their benevolent deeds, they were to make their peace with God, and to obtain everlasting life. When they came to the bible, they did not come to it unprejudiced; they came to it with this notion in their minds, that the great question there answered is this, "By what good thing or things shall I inherit eternal life?" The bible tells men that they are sinners; tells them, that as sinners they are condemned; tells them, that by the deeds of the law no flesh living shall be justified; tells them of the work of the Saviour, directs them to that work; calls

them away from every thing in themselves to Him who died on the accursed tree. But the Jews had this notion in their minds—that by something of their own they were to obtain acceptance with God, that very notion is common in this country. Men are trained up in the observance of certain forms, they observe certain ceremonies: and those ceremonies are often represented as possessed of a certain charm, some mystical power, some incomprehensible quality; and men's minds are thus diverted from that truth which alone can save them. The Christian minister, whether he be employed as pastor of a church, or whether he be employed by a society such as this, simply to go out and proclaim the words of eternal life—the Christian minister finds that he has to encounter a multitude of prejudices. He must endeavour, therefore, to bring his language down to the condition of those among whom he ministers, and to present in a variety of forms, and with a great variety of illustration, the simple elements of the gospel of Christ [hear, hear]. I rejoice to know that, through the agency of this society, much good has been effected by this mode of instruction. We ought, therefore, to thank God, and to take courage. The resolution refers to the efficiency of the ministration of the agents of this society. It is delightful to know that God is, by their ministration, blessing the words of eternal life, awakening the minds of men, rousing them, leading them to inquire, and directing them to Him who has made peace through the blood of his cross, and who loves to communicate the blessings of mercy to the guilty and the lost. We need not be afraid of any difficulties which we may have to meet with in this country. The apostles had difficulties as great as ours are. The malignity of the Jews was bitter, and deeply rooted; paganism was then in its palmy state, and Rome was then in the zenith of her power; prejudice was deep, idolatry and other forms of error were associated with the arts and sciences, and with all the complicated business of life. They had to encounter such mountains of prejudice and error; but they gloried in this, that the gospel of Christ "was the power of God unto salvation, to the Jew first, and also to the Greek." They had the command of their master to go into the world, and preach the gospel to every creature. That gospel must then, be adapted to every creature. The command in question was not given by an earthly monarch, whose knowledge, of course, must be exceedingly defective, and whose acquaintance with the world must be very limited indeed; it issued from the lips of Him who knows what is in the heart of every man. He knew the state of morals at the time; he knew all that was comprehended in the graphic, but fearful, picture drawn of human depravity in the first Epistle to the Romans; he looked to the abominable idolatries which were then in the world; and not only so, he foresaw all the forms which error should assume in generations to come; he saw the rise and progress of the Man of Sin; he saw the rise and progress of the false prophet; he saw all the systems that have come forth in every age; and what a frightful spectacle must these have presented to him! When we think of his unclouded purity and holiness, when we think of his deep abhorrence of sin; when we remember that he knew all the guilt comprehended in sin: when we remember that he knew the claims of God, and the obligations of man; when we recollect his vivid view of the responsibilities attached to our race; when we remember him looking on this world, the scene of such abominable wickedness, the scene of such impious rebellion, the seat of error, so rampant and so noxious to the souls of men, and so dishonouring to God; when we see him acquainted with the depths of prejudice and depravity in man, his proud resistance of Divine grace, his determination not to be subdued even by mountains of misery; when we see all this, and hear him say, "Go, preach my gospel to every one of them," we cannot but feel that our Lord knew that his gospel was adapted to every creature, and that it must eventually prevail in spite of all opposition [loud cheers]. Whatsoever, then, be the form of error, call it popery or call it Puseyism, the gospel is the sword of the Spirit; and it is in his power to overthrow every such system, and, by the blessing of God, every such system will eventually fall before him. The victory is certain, Zion's King is in her, and his counsel shall not perish. The object of the agents of this society is to bring men into subjection to the Redeemer—their object is to effect a change in the heart, and not merely from one denomination to another. Their object is to lead men to see their condition as sinners, to make them acquainted with the God of love, and to bring their hearers into the paths of peace, by guiding them to the Lamb of God, who taketh away the sins of the world [cheers]. The external institutions have their place; but what is that place? They have the place of means to an end. The great end is to bring men to love God. The grand object is to renovate the heart, to restore man to the image, as well as to the fellowship, of God; and external institutions will only be useful in so far as they answer this end [hear, hear]. If ever the agents of this society, or any other society, shall dwell more on the external appointments of Christ than upon the gospel of the grace of God, you may write "Ichabod" on that society. It is delightful to see men keeping the different points of divine truth in their right position, looking to Him who from the cross beseeches men to be reconciled to God; labouring to induce them to lay down the weapons of their rebellion, training them up for glory, honour, and immortality. And when external institutions are kept in their proper place, as means to an end, are employed by spiritual men, by humble men, by men devoted to God and to the cause of souls, we shall see the church of Christ prospering in the world [cheers]. It is for us, then, to enter into the mind of Him who suffered and bled for the guilty and undone. Whenever we depart from this scriptural view of the subject, we are placing the institutions of Christ in the exact position occupied, in the days of Christ and his apostles, by the forms and rites of the Mosaic law. The Jews put them in the place of Christ; they thought the mere observance of those rites would make their peace with God; they forgot that those rites were but means to an end, and that the end was to point men to the Saviour, to illustrate his character, to make him the great object in view, to fix the heart on him, to engross the whole soul with him. If, therefore, institutions are misplaced, we have returned to Judaism; we may call our system Christianity, but it is not Christianity [hear, hear]. The union of the disciples of Christ I value; their union in the truth I value. I rejoice to see them loving him, glorying in his cross, committing their all to his guidance, looking for his appearing from heaven. I rejoice to see them guided by the revelation he has given. I expect no new revelation; not another word has God to say till the

last trumpet sound [hear, hear]. We have the law and the testimony, to which we are called upon to appeal; and the man who does not walk according to the law and the testimony, he may say what he likes—he may boast of his catholicity; he may boast of his primitive order; he may boast of following the churches which in Judea were in Christ Jesus; but there is no life in him. Away, then, with the cant about forms, as though they could supply the place of the reality! Let us unite, but let our bond of union be the mind of Christ. Let the gospel of the grace of God be the influential principle in every heart, and it is this which will unite man to man, earth to earth, soul to soul; it is this which will bring, as it were, heaven down to earth; it is this which will prepare the church as a bride adorned for her husband [great cheering].

The Rev. A. TIDMAN then said—I cannot say that I rise with reluctance to second the resolution which has just been moved; for, though I have but little spare time, and perhaps less strength, beyond the circle of my official duties, to devote to any object, yet allow me to say that I bring the expression of a heart which yields to none in long-cherished and unalterable attachment to the home-missionary cause. I am quite aware that the society is too powerful, the cause too good, to need my humble testimony in its favour; but, having regarded the invitation of my brethren, your honoured secretaries, as an expression of their respect and good-will to that cause with which I am officially identified, I am glad to reciprocate their fraternal love, and to say, on the part of my colleagues and fellow labourers in the cause of foreign missions—to say to the world, and to testify to our churches, that between you and us there is not, and shall not be, the slightest approach to rivalry and opposition; that between you and us there shall be nothing so mean and nothing so unworthy, as even surmise, or distance, or suspicion; for we are serving the same Master, we are fellow helpers in the same work, devoted in heart and soul to the same great object—the glory of Christ in the salvation of men [great cheering]. With all the improvements in science, we have not yet attained the power of ubiquity; not steam, with all its mighty force, has yet enabled us to be in two places at the same moment, or to do two things well at the same time; and therefore we are compelled to take different spheres of labour. But, notwithstanding this, though our spheres are different and our labours somewhat diverse, yet the true philosophy has taught us that there is a common centre, where our hearts can meet; and the love of Christ shed abroad in our hearts by the Holy Spirit gives us a community of interest and identity of purpose, makes us happy just in proportion as we see each other prosperous in our different spheres [cheers]. You will not imagine, it cannot be imagined, and I am sure it is not the sentiment of any that, in advocating the cause of home missions, we imply by possibility that our zeal for the heathen has been excessive, or our exertions for their salvation ill-judged and disproportionate [hear, hear]. For, if it be true that there are 600 millions of our fellow immortals without God and without hope in the world—if it be true that, over all their path, from the cradle to the grave, pity must drop her hottest tears and heave her deepest sighs—if it be true that, on the verge of both worlds, where humanity pauses, Christian faith looking forward can discover nothing for these responsible beings but the gloom of uncertainty, broken by the flashings of that fiery indignation which shall consume the adversaries of a righteous and a holy God—Oh, if it be true that, while we are together this night, a greater number of spirits than that now assembled will pass into the unseen world—if it be true that, even while I speak, spirit follows spirit with a rapidity which language cannot express—Oh, if all this be true, and who can doubt it?—then, after all we have felt and all we have done, our pity falls far below their miseries, and our efforts far below their claims [hear, hear]. But, while love should be expansive, love should be consistent. If any man should affect—for affectation it must be—if any should affect a charity that would sigh and weep for sufferers at the remote ends of the earth, and allow vice to stalk abroad in our streets unbuked, and misery to lie unpitied at our threshold, such compassion is no less antichristian than it is unnatural and monstrous [hear, hear]. Love is of God; and, as he is the source, so he is the great exemplar of love. God loved the world; and if we dwell in God and dwell in love, the circle of our affections must be the circumference of the globe [hear, hear]. But love was displayed in the person of his dear Son localised and under the government of a holy patriotism; Christ came to "the lost sheep of the house of Israel." His tears were shed over Jerusalem, his first offers of mercy were made to that rebellious city, and his first showers of grace descended upon his guilty children. And, amidst all the dazzling splendours of a general and universal philanthropy, we must not forget the claims of home, and the duties that devolve on us as patriots, and citizens of no mean city. After hearing the report, it would be quite affectation in me, as an advocate of foreign missions, to say that my advocacy of home missions was purely disinterested. It is quite obvious that your debtors we are; and it would be just as absurd as unprincipled, just as impolitic as it would be antichristian, if the friends of the London Missionary society, or any other society having a distant or foreign service, were to be indifferent to the progress and the efficiency of home missions [cheers]. My brother had a letter, a few days since, from the deserts of Africa, in which the missionary mentioned, that the poor Hottentots, not looking before them, and tempted by present advantage, had sold their fountains to the Dutch farmers, who had come among them [hear]. Now, the fountain was everything to the land, and without it the land was nothing. And so, if we were to be insensible to the value of your labours, we should be giving up the fountains by which we are supplied with those vivifying streams which are to enrich the deserts of the world [cheers]. I do not believe that there is one mind in this assembly which will think that we have done too much for the heathen [hear, hear]. We dare not do less; but I hope there is not a mind in this assembly which does not concur as cordially in the sentiment, that we have not done enough, and that we must do more, for home [great cheering]. We have conducted these living streams to the distant deserts, and we have allowed a wide waste to lie within our very sight, which we might with so much facility have cultivated long since [hear, hear]. We have preached the gospel to the heathen; but we have not preached the gospel to those who are more guilty than the heathen. We have sent the gospel to those who are in present misery, and exposed to future danger; but we have not presented it to those over whom the heathen

themselves will weep at the last day, as they see them sink into depths of misery immeasurably lower than themselves. There is one line in the resolution, to which allusion has already been made, in which I most cordially concur. It is said that this is the especial time in which the efforts of the Home Missionary society are demanded. Popery—though she disowns the name and puts on disguise—popery, in her essential elements, and with her primary design—is stalking through the land, and, by her pestiferous breath, is seeking to blast the labours of former generations, and to blight the golden hopes of our coming years. Where is the power to resist this foe of God and man—I say, where? And the cloistered college, and the “long-drawn aisle,” answer with their echo, “Where?” But, sir, in Exeter hall, and in free-born churches, I ask that question; and ten thousand voices answer, “Here” [tremendous applause]! It is our duty, and it is our honour, to cherish and uphold that great cause, which Doddridge has so well defined as “the cause of rational liberty and serious religion.” It is our duty and our honour, to uphold and cherish those principles, for which English bishops in former years were content to go to the stake of martyrdom, although their successors in modern times treat the matter with so much forbearance, and dignified calmness, and fatherly consideration [hear]. It is our honour and it is our duty, to uphold those great principles, for which our puritan and nonconformist fathers suffered, and laboured, and died; those principles which we received from them as our dearly-prized birth-right, and which we intend, by the blessing of God, to transmit to our children as their best inheritance; urging them, with our dying breath, to maintain them as dearer than their life-blood, and essential to the maintenance of truth and religion, the strength and glory of our native land [cheers]. I have listened, with deep interest, to the statements which have been given in the report, of the petty annoyances and the attempts at oppression, which have attended the labours of our beloved brethren, the missionaries. Let it be remembered, that, unless our efforts gather strength, and are all sanctified and dignified by the power of Christian principle, as year follows year, such annoyances and attempts will not only be multiplied in number, but gain efficiency and fearful strength [hear, hear]. I know that now the creature called Puseyism goes through the land stealthily, puts on a fair aspect, and talks kind things; but Oh, if the hour come, (God forbid that it should!) when it shall attain the high places of power and of strength, then we shall hear it hurling its loud anathemas upon every form of protestant truth and upon every measure of religious freedom [hear, hear]. If, then, there were no other good to seek, no other end to gain, by the labours of our brethren, than to resist this national evil, this threatened curse, to the Home Missionary society, we stand pledged, and by every exertion which our feeble ability will permit, we will labour to diffuse the gospel—that great corrector of all error—and, leading men to Christ crucified, we shall be able to teach them to despise ceremony and to love and hold the truth [loud applause].

The Rev. Dr VAUGHAN then said—I rise to move the following resolution:—

“That this meeting is convinced that there is no better method of counteracting the spread of dangerous error among the ignorant masses of our countrymen, than by training the young in the principles of Holy Scripture, and giving a full and simple exhibition of the gospel of Christ; and, therefore, rejoices that the Home Missionary society, by means of its agents, not only sustains schools containing upwards of 11,000 children, but also makes known, in more than 600 towns, villages, and hamlets, the way of salvation.”

While I have been looking at this resolution, and contemplating the scene which it presents to the eye of the imagination, I have been tempted to think that poets, in all ages, have done not a little to deceive mankind; and I really do not wonder that Plato should have resolved on banishing the whole race for ever from his imaginary republic [laughter]. We find, in regard to most things, that the distance is very great between what we ascertain is the real, and what men account the poetical; and in nothing is this more striking, than in respect to the attempts which poets have made to set forth the character, the intelligence, and the moral complexion, of the people who dwell in villages and in hamlets [hear, hear]. Much has been done of late years to dissipate this imbecile form of delusion. We are arriving at a point, enabling us to judge, with some approach towards accuracy, as to what the country is made of, and what the town is made of. Still, it is one of our own poets who has said,

“God made the country, and man made the town.”

But, with all deference even to that poet, I would venture to remark, that in that saying he has announced one of those half-truths, the tendency of which is to produce an impression contrary to truth. It is not more strictly true that man made the town, than it is true that man made the country, if the country is to present to us anything else than so much wild heath, so much interminable forest, so much deep morass, with all monstrous things in it, or if it is to have an appearance different from that only as the hand of man is brought to bear upon it. It would not be difficult to show, that the country never becomes beautiful, but as the towns which rise upon its bosom advance in prosperity. If I were disposed to put a maxim in the place of that which I have just cited, I should be disposed to say, that, under God, man makes the country where intelligence makes the town; for it would be easy to trace whatsoever we find that is good in connexion with those who lead a pastoral life, or who till the ground, to that which we ascertain as good in those who dwell in cities. Scattered man, from the beginning of time downwards, has been man in a state of comparative rudeness; and the ignorance inseparable from that state of rudeness has brought invariably in its train improvidence, poverty, sensuality, and crime [hear, hear]. It is by the towns and cities of nations that you can prevent the population of any country from rushing into barbarism, as regards civilisation, and from rushing into gross superstition, as regards religion [hear, hear]. This is the substance of my view in reference to the relation between town and country; and in this society I see the natural expression of the sentiment which I have endeavoured to express. I see Christians who dwell in towns and cities extending their care to their fellow-countrymen who dwell in the country; I see Christians who hear the gospel in towns, carrying that gospel to the uninstructed and perishing in the villages; I see men who live together, and who partake of high spiritual advantages as the consequence of their living together, caring for those who are scattered abroad, and who are subject to great spiritual disadvantages as the consequences of their being so scattered. It is the legitimate and proper expression of our sympathy. But, perhaps, it will be said, “Are

you quite sure that these people need the sympathy which you afford them, and the efforts in which you engage on their behalf?” Are we sure! I wish we were not sure of it [hear]. Most delighted should I be to be assured of just the contrary—to be assured that every thing that might be done was done, to rescue our rural population from ignorance and vice, from irreligion and crime. Surely we have, most of us, enough around us to occupy our time, without employing the little thought we have, and the little energy we have, and the substance we have, upon such enterprises as this society is engaged in prosecuting. Look for a moment at the state of things as it regards the education of these people [hear, hear]. Not very long since, in that beautiful agricultural county, that poets’ land, Herefordshire, the Bible association instituted a canvass which embraced 40,000 of the population, and of that number, including, as it did, rich and poor, very nearly 20,000 were found unable to read. The conclusion to be deduced from this fact would certainly be that more than half the children of our peasantry die in that lamentable condition [hear]. Not long since it was reported as the result of a statistical inquiry, that more than 500 of our villages had no school of any kind. It is reported concerning numbers of villages by the National School society, as well as the British and Foreign School society, that there are villages with 1,000, 1,500, and 2,000 inhabitants which have not one efficient school [hear]. Why, is there no need of Sunday schools under the agency of your society in places like these? Are we to look to the rural gentry and the rural clergy, who think themselves the monopolists of all wise patriotism—aye, and piety too; and are we to allow them to keep these children in a state of utter ignorance? Rather, shall not the ministers dwelling in our towns and cities go forth and endeavour to supply this lack of service, and provoke these negligent parties, if it be from very shame and spite, provoke them to do something like their duty [cheers]. I am happy to hear, therefore, that 11,000 children are every Sunday collected in the schools connected with this institution; and I have not the least doubt that, if we could go over the space occupied by these schools, we should be able to count up double, and treble, and quadruple that number who get education of some sort now, which they would not have had but for the provocation of our efforts [hear, hear, hear]. Then with regard to morals: the statistics of ignorance are everywhere the statistics of immorality and crime. If there be anything certain, this is certain. I have lately been reading a parliamentary report bearing on this subject, the chapters of which relating to the depredations which are committed in rural districts by resident delinquents have brought out a mass of depravity—depredations carried on with a subtlety, with a system, and with a mercilessness, for which I must confess I was by no means prepared, as attaching to any large portion of the peasantry of this country. It would seem, from this report, that the public houses by the road side, and the beer houses which are scattered about, constitute centres, from which these parties issue forth to commit their depredations; and the produce of the poor man’s garden is not more sure to ripen when left alone, than to be plundered when it has ripened [hear, hear]. And such is the state of things, that it is seldom there is a prosecution. Such are the threats of vengeance by the friends and companions of the parties against any who shall dare to prosecute; and so prompt are they in carrying them into effect, that the people who are injured are too much broken in spirit to attempt the obtaining of redress [hear, hear]. Now, these are some of the doings of the rustic agriculturists, in whose praise poets have said so much. Some persons think that our rural police will be able, to a great extent, to suppress such conduct. I must confess, that I look to the rural missionary with greater confidence [cheers]. What we want is, not simply that crime should be punished, but that it should be prevented [hear, hear]. What we want is, not simply to curb vice, but to eradicate and destroy it. We are not content that men should simply be prevented from doing evil, we wish them to be in such a state as to choose good instead of evil [hear, hear]. And who is to effect this? Surely no power is to be found on earth which has sufficient potency for the work, but that which points the sinner to the cross, and tells him of forgiveness there, and that grace is sufficient to change and renovate his nature [cheers]. The resolution refers to the importance of training children in those districts in the knowledge of the scriptures. In 600 villages, towns, and hamlets, where there are about 500 clergymen of the established church, it has been ascertained, as far as it can be ascertained, that there are about 100 professing to be men of evangelical sentiments. Of the four-fifths who do not make this profession, a large proportion have embraced the pestilent heresy to which reference has been made [hear, hear]. I regret also, that, amongst some who profess evangelical sentiments, a considerable leaven of this kind has been adopted; and, wherever this is the case, a most bitter repugnance to the labours of our missionaries is manifested. What would be the condition of the people, if they were left entirely to the unchecked influence of the delusions which these men propagate? The effect must be disastrous. But every one of these missionaries is ready, in his own district, to train the minds of the more shrewd among his hearers to become constant instructors to others, to distribute tracts which may be adapted to expose these delusions, and to put people on their guard, and so to counteract the mischief in the only way in which it would seem possible for us to do it [hear, hear]. Reference has been made to the probability of the churches supporting themselves, and the aid you extend not being needed at some future time. I trust that this will be the case with many of the churches; but I trust that as soon as those that can do it begin to go alone, it will be your province to go and take up others. I never expect to find the Church of Christ out of its present circumstances in this respect. I never anticipate a time when there will not be the strong and the weak in the case of churches, as in the case of other things; and to the end of time, when the millennium itself shall come, the thickly crowded districts of the earth will be expected to send forth their assistance to thinly populated regions, and the strong to help the weak, then, even as they are required to help them now. It should be taken as a fixed principle. He who has appointed the rich and the poor, he who has appointed the weak mind and the mighty mind, has introduced this variety in his works, that he might give to them greater spiritual beauty; and his churches are in this respect in harmony with the rest [cheers]. And finally, sir, with regard to that catholic church of which you spoke, I never expect that we shall all be of one judgment concerning the visible and external forms belonging

to the church of Christ [hear, hear]. I conceive what is wanted is simply that we should know how to put the visible and external into its proper subordination to the invisible and spiritual. We want one state of heart to bear with each other on those points; but it is vain to hope for one state of judgment, so that we shall see all alike [hear, hear]. I do not expect that we shall see precisely alike, even in heaven itself [hear, hear]. There will be the absence of error and of contradiction; but there will be the presence of variety. The minds of the cherubim and seraphim, no one of them shall be exactly the fellow of another. There are varied degrees of strength, there are varied forms of combination; they all imbibe the truth, but they grasp it variously; they see its points and bearings variously; and their beauty, their felicity, is, that there are not all cast in one mould, but that they are various, and yet that they are one [great applause].

The Rev. Dr HALLEY, of Manchester, in seconding the resolution said: And what more can I do than echo the sentiment with which my respected friend has just concluded—they are various in heaven, and yet they are one; and various are our denominations on earth, and yet they are one? I cannot join you, Sir Culling, in praying for the resuscitation of the catholic church; for I see it everywhere [hear, hear]. I see it in all our various denominations. We are none the less catholic, because we disagree in our opinions—none the less catholic, because we may appear in the character of independents or of baptists, of this church or of that [cheers]. I thought, as my respected friend was speaking, of the bow in the heavens which refracts the rays of light; but, though they appear various in their curves, still there is one bow truly reflecting the sun; and I think a sentiment which I have met with in the writings of Bishop Watson, will here apply with great force. His remark is, that the attribute of the Almighty is itself pure, simple-minded light; but, as it passes into the minds of men, sustaining some degree of refraction, (for who can contemplate the nature of divinity?), it assumes the colouring of justice, or of mercy, or of wisdom, all in itself perfectly simple, but compounded in our minds. It has struck me, that pure truth, coming out from the gospel of Christ, sustains some refraction as it passes into the minds of men; for where is the mind so spiritual, so pure, so unearthly, so divine, that the light of the gospel sustains no refraction on entering into that medium? But then, to refer to an experiment in optics, when you paint these various colours together on the card—not mingling them, that would spoil the whole—not mingling our great denominations into the catholic church, for then there would be harmony without uniformity; but setting them working round and round, as missionary societies do work, then you have the pure light as it comes from the sun in the firmament. Here you have the best illustration of pure evangelical truth, as these various missionary societies are working in various ways, for the glory of God, in the salvation of sinners; working as various missionary societies, foreign or home, baptists, independent, or prebyterian, all working for this great object, and by their common prayers bringing down upon themselves the blessing of God [hear, hear]. And do you ask, sir, for the catholic church? There it is in all its grandeur and in all its glory. Do you ask for the catholic church? There it is in various denominations, operating in the wide world for the salvation of sinners and the glory of God [cheers]. But this evening I may say that we have circumnavigated the globe. Last week we sailed in the good ship "The London;" doubling the Cape, looking at the labours of Phillip and Moffat; passing Madagascar—alas! she offers us no friendly port, yet placing ourselves with the assurance, that our plant has ever flourished best over the martyr's grave, as though it derived nourishment from the martyr's dust; and then reaching India, that land of one hundred millions of our fellow-subjects, and seeing there the crescent of Mahomet in her firmament, surrounded with the stars of her thousand gods, which one day her sky shall cast as easily as the fig-tree casteth her untimely fruit; and then passing China, into which we could not enter, because we could not mingle our cause with the sound of the cannon and the roar of war; and then, sir, passing (oh, with what singular pleasure and holy delight!) the blue waves and the coral rocks of the Pacific—may I not say our Pacific?—with her silent sabbaths, and her crowded sanctuaries, and her holy services, and her Christian people; and then homewards by the West Indies, to see a new-born liberty, a liberty like our own, only more generous, judging from its progress, and to learn with pleasure that our societies there are securely and scrupulously preserving the purity of their communion, under the inspection of their own pastors, and not by delegated authority. But I ought not to forget that we last week visited our sister island; and, while we pitied her condition—strong in body, yet feeble in mind, we resolved that her superstition should receive a wound from which it should never recover. And then in another vessel we went to the land of the St. Lawrence, and saw him pour down his mighty waters amidst rocks and falls; and then we visited the Australian continent, that land of future empires, that seat of future thrones, if thrones should rise in her hemisphere, or as is far more probable, that seat of great united, federal republics, like that of the elder sister across the Atlantic; and then, the two sisters, if—if the elder sister shall wash the stain of slavery from her flag, if the ground of her standard be pure white satin without that stain, then shall the two sisters join in diffusing the gospel—the one westward, the other eastward; the one over the northern, the other over the southern hemisphere: and the Cross shall be preached to the ends of the earth [cheers]. We have this morning come home, and what associations does it awaken in all our minds? Ours is a glorious home—a home beneath the British lion, who as he shakes his mane is a terror to the world, and who has a power, given him I believe by Providence, (may he never use it, or use it kindly!) but who has a power given him to protect the peace of the world; and beneath this shelter is our home. The home of liberty! Is not the land of Sydney, and of Hampden, and of Russell, a glorious home for liberty [cheers]! The home of science, of Newton, of Bacon, of Locke, and of many illustrious men besides! The home of nonconformity!—for when our ancestors were expelled the great temple, and prelates and primates entered its great gates, they raised their humble sanctuaries round its precincts, and unwilling were they to go to a distant land [cheers]. The home of congregationalism! here it was born, and though it was not kindly nursed, though for a season, it was compelled to flee, it never found exactly its home in any other land [hear]. The home of independency! But, when we look around, if we find it needs repair—if we find that there is much

that is alarming, and much that ought to be altered,—if we see pestilential lakes and poisons springing up around us, ought we not to do our work, and do it well? This is a Home Missionary society. "What! another Missionary society?" some will exclaim, "we thought the old one was sufficient." I believe it is pretty well known, that I am a staunch opponent of the guinea-a-year-subscription plan; but, at least, if the plan is to be adopted, there are four societies to which the party must subscribe—the London Missionary society, the Home Missionary society, the Irish Evangelical society, and the Colonial Missionary society. We cannot now be put off with one guinea [hear, hear]. How true is natural philosophy! We are taught that gold is the most ductile of all the metals; and charity has found that out: that which calls itself Christian benevolence, has availed itself of the discovery, and imagines, that, by the gold beater's skill, the guineas may be made to cover all the world [great laughter]. Perhaps this guinea-man will say, in a tone of authority, to some person coming home from the East, "I wonder what they are doing with my money there" [laughter]. The reply might be: "Truly, sir, very little; but we thought you might have had half-a-crown's worth of pleasure from the accounts you have received of the good we are doing in the East Indies." I am ashamed that such should be the conduct of men who possess property, and who profess themselves to be purchased by the death and precious blood of our adorable Redeemer [hear, hear]. And now, this evening, is there nothing to do for home? You have heard that the spirit of Laud is rising in the land; that, from the university to which he left his manuscripts, his spirit seems issuing forth, and inspiring the minds of her students. But what is the spirit of Laud and the Laudian faction—what the spirit of any form of heresy—when there goeth forth through this land the sword of God's Spirit, wielded by scriptural polity—that sword which hath pierced the dragon—that sword which is never wielded by the spirit of faith and love, and wielded in vain? Then go on in faith. You have many encouragements, you have many prayers; the blessing of God is upon you, and you are surrounded by many, who, if they cannot offer to you guineas, will present for you their most fervent intercessions—their most earnest petitions [cheers].

The CHAIRMAN said he wished to make one observation before he put the resolution. If, by the remarks which he had made in opening the business, he had only given the meeting topics for thought, and induced the meeting to consider whether religious society was so disorganised, that it was possible to bring it into a happier and better state, his object would have been answered [hear, hear]. He could assure the meeting, that there was no body of Christians in the world to which he was so ardently attached, as that which he had the honour of addressing [cheers].

The Rev. JOHN STOUGHTON, of Windsor, then moved the following resolution:—

"That this meeting desires most devoutly to acknowledge the goodness of God, in having, to such an extent, accompanied the labours of the missionaries of the society with the blessing of his Holy Spirit; and, while it unfeignedly rejoices in the numerous additions made to the churches under the care of its agents, it would, more earnestly than ever, implore an increasing measure of Divine influence, so that thousands, instead of hundreds, may be added to the church of the living God."

The Rev. W. SPENCER, of Devonport, having seconded the resolution, it was carried unanimously, and the meeting then separated.

The anniversary of the British and Foreign Sailors' society was held at Finsbury chapel on Monday, May 9, the Hon. W. F. Cowper, M.P., in the chair. Addresses were delivered by Dr Bennett, Dr Vaughan, and Dr Campbell; and the Revds G. Clayton, G. Pritchard, J. Burnett, J. Sibree, &c. The report was read by the Rev. Mr Ferguson; and, after advertizing to the commercial advantages derived by Britain from her naval power and the moral character of seamen, stated that the reports from the various stations of the society, both foreign and domestic, were truly encouraging. Thousands of vessels had been boarded in the river Thames, and the missionaries had met with much to cheer them. The Bethel services were highly estimated by the sailors themselves. Among the Welsh seamen there was a marked attention to the claims of religion. At least 150 vessels had been added to the Bethel list, and about forty flags had been furnished to captains bound to various parts of the world, and to associations both at home and abroad. Tens of thousands of tracts had been put into circulation, and gratefully received. Loan libraries had been supplied to ships bound to almost every part of the world. Applications for the holy scriptures had been more numerous than before. The cause of temperance was advancing. The day and Sunday schools were undergoing a thorough review. In the success of the provincial agencies the committee were called to rejoice. The continental and foreign operations of the society were proceeding with satisfaction. From the treasurer's accounts it appeared that there was a balance in hand of £27 18s. 9d.

The annual breakfast of the Evangelical Voluntary Church Association was held on Saturday, May 14, at the London tavern, Sir C. E. Smith, Bart, in the chair. After the cloth was drawn, addresses were delivered by the Chairman, and the Revds C. Stovel, W. Knibb, Dr Fletcher, J. Roaf, and J. Burnett.

MARRIAGES.

May 16, at Carr's lane chapel, Birmingham, by the Rev. A. E. Pearce, GEORGE GOUGH, to SARAH SUMMERS, both of that town.

May 14, at Carr's lane chapel, Birmingham, by Rev. J. Alsop, Mr SAMUEL HARGROVE, jun., to Miss GOORE, both of Birmingham.

May 17, at the independent meeting-house, Thetford, Norfolk, by the Rev. Alexander Creak, of Great Yarmouth, Mr J. B. PRATT, of Harleston, to MARIANNE, eldest daughter of Mr Henry Brown, of the former place.

DEATH.

May 22, at Richmond, Surrey, aged 44, JOHN HARFIELD TREDGOLD, Esq., the late secretary of the British and Foreign Anti-Slavery Society. His long and zealous efforts in the anti-slavery cause, combined with the christian excellencies which distinguished his personal character, rendered him, while living, an object of affectionate esteem to the numerous friends of the African race, and will now secure for his memory their deep and lasting veneration.

TRADE AND COMMERCE.

LONDON GAZETTE.

Friday, May 20.

The following buildings are certified as places duly registered for solemnising marriages, pursuant to the act of 6 and 7 Wm IV., cap. 85:—

The New Jerusalem church, Winchester, Southampton. J. Ventham, sup. registrar.

The baptist chapel, Stogumber, Somersetshire. II. White, superintendent registrar.

BANKRUPTS.

BRETTELL, THOMAS, Rupert street, Haymarket, printer, to surrender May 27, July 1: solicitor, Mr Arden, Red Lion square.

DUNCAN, ALEXANDER, Cowper's court, Cornhill, merchant, May 31, July 1: solicitor, Mr Kirkman, 71, King William street.

HOOPER, WILLIAM, Reading, Berkshire, tobacco manufacturer, May 27, July 1: solicitors, Messrs Adlington and Co., 1, Bedford row, London.

IRVINE, JAMES, Liverpool, salt broker, June 6, July 1: solicitors, Messrs Vincent and Sherwood, Temple, London, and Messrs Littledale and Bardswell, Liverpool.

NEW, MOSES, Crown inn, Great Malvern, Worcestershire, innkeeper, May 27, July 1: solicitors, Messrs White and Eyre, 11, Bedford row, London, and Messrs Finch and Jones, Worcester.

BOWLEY, JOHN, sen., Willenhall, Staffordshire, curvycomb maker, May 31, July 1: solicitors, Messrs Hicks and Morris, 5, Gray's inn square, and Mr E. A. Chaplin, 3, Gray's inn square, Middlesex, and Messrs Turner and Corser, Wolverhampton.

SMITH, JOHN, Huddersfield, wine and spirit merchant, June 10, July 1: solicitors, Messrs Battye and Co., Chancery lane, London, and Mr C. R. Scholes, Dewsbury, Yorkshire.

SMITH, WILLIAM, Curtain road, near Worship street, timber merchant, May 27, July 1: solicitor, Mr Surman, 11, New square, Lincoln's inn.

STEWART, JOHN, Hampton street, Walworth, linen draper, May 31, July 1: solicitor, Mr Reynolds, 10, Adam street, Adelphi.

THORPE, WILLIAM, Goole, Yorkshire, stone mason, May 31, July 1: solicitors, Messrs Galsworthy and Nichols, 9, Cook's court, Lincoln's inn, London, and Mr J. Wilson, Goole.

SCOTCH SEQUESTRATIONS.

BARCLAY, JOHN, Dalchurh, near Crief, farmer and grain dealer, May 25, June 15.

CORSON, JOHN, formerly of Knockenair, Dumfries-shire, afterwards of Glenan, Argyleshire, but now of Storneskar, Argyleshire, farmer, builder, wool dealer, and bacon curer, May 30, June 27.

CRAWFORD, JOHN, Glasgow, late of Paisley, manufacturer, May 25, June 15.

LITTLE, JOHN, Annan, merchant, May 26, June 16.

TAYLOR, PETER, Dunfermline, draper, May 23, June 20.

WALKER, DAVID, Blackie Muir by Lawrence Kirk, merchant, May 26, June 16.

DIVIDENDS.

June 10, Clugston and Chapman, Paul's wharf, Thames street, City, merchants—June 10, Baker, St John street, Clerkenwell, distiller—June 15, Woolcott, Brownlow mews, Gray's inn lane, and Doughty street, builder—June 13, Thomson, London wharf, Hackney, coal merchant—June 13, Dixon, of Huddersfield, and Taylor, of Great Winchester street, City, merchants—June 11, Parkes, Golden square, print seller—June 11, Bowers, Chipstead, Kent, drapers—June 11, E. and C. C. Manning, High street, Aldgate, City, grocer—June 10, T. and D. M'Burnie, Huddersfield, dyers—June 13, Ireland, Smithing, Yorkshire, merchant—June 23, Jackson, Birmingham, timber merchant—June 15, Carter, Birstal, Yorkshire, woolstapler—June 13, Henderson, lately of Davies street, Berkeley square, and Leicester, Leicestershire, wine merchant—June 14, Banks, Boston, Lincolnshire, ship builder—June 15, W. H., and J. S. Greenwood, Calverley mills, Yorkshire, cloth manufacturers—June 18, Hughes, Welshpool, Montgomeryshire, lime burner—June 18, Goolden, Welshpool, Montgomeryshire, carrier—June 13, Sunderland and Wriggle, Huddersfield, dealers in cotton warps—June 13, J. and J. S. Tolson, Huddersfield, fancy cloth manufacturers—June 13, Harper, Steeple Clevedon, Buckinghamshire, and Bicester, Oxfordshire, draper—July 6, Bell and Whitfield, Winlaton, Durham, merchants—June 15, Pain, Liverpool, hat manufacturer—June 17, Brooks, Manchester, grocer—June 16, Shand, Liverpool, victualler.

CERTIFICATES—JUNE 10.

Arnold and Wollett, Clement's lane, London, ship agents—Balls, Vassall road, Brixton, and Vauxhall road, Lambeth, coach proprietor—Brownlow, 24, White street, Finsbury, silk dresser—Marshall, Liverpool, iron founder—Routledge, Liverpool, wine and spirit merchant—Dickinson, Bramley, Yorkshire, drysalter—Tovey, Bristol, pawnbroker.

PARTNERSHIPS DISSOLVED.

Walker and Son, Leeds, timber merchants—Manley and Parry, Smedley, Lancashire, linen thread manufacturers—Munks and Harris, Nottingham, tinmen—Price and Co., St Margaret's, Westminster (so far as regards Balfour)—Williamson and Thistleton, Kingston-upon-Hull, ginger beer and soda water manufacturers—Walton and Taylor, Bermondsey wall, Surrey, shipwrights—Vellacott and Puddicombe, Taunton, linen drapers—Black and Co., Glasgow and Liverpool, calico printers, drysalters, and brokers—Cochrane and Gittins, Manchester, manufacturers and warehousemen—Briggs and Horsemann, Blackburn, Lancashire, cheese dealers—Quick and Brooks, Bristol, carpenters and undertakers—Buckley and Co., Manchester, engravers to calico printers (so far as regards Buckley)—Sutcliffe and Birch, 5, New Bridge street, Blackfriars, attorneys—White and Co., Bishopwearmouth, Durham, ironmongers and engine builders—R. and J. Graham, Liverpool, tailors and drapers.

Tuesday, May 24.

The following building is certified as a place duly registered for solemnising marriages, pursuant to the act of 6 and 7 William IV., cap. 85:—

St John's chapel, Westcott, Surrey. Mark Smallpiece, superintendent registrar.

INSOLVENTS.

QUAIFE, THOMAS, TYRELL, THOMAS JONES, and QUAIFE, JAMES, late of North end, Fulham, brewers, May 21.

BANKRUPTCIES ANNULLED.

BROWN, WILLIAM MAWMAN, jun., 7, Skinner's place, Sise lane, City, merchant.

HOOPER, WILLIAM, Reading, Berkshire, tobacco manufacturer.

BANKRUPTCIES.

ATTREE, ROBERT, Brighton, hosiery, June 3, July 5: solicitors, Messrs Freeman and Co., Coleman street, London, and Mr Charles Chalk, Brighton.

BIASS, ROBERT, Liverpool, wine merchant, June 3, July 5: solicitors, Mr Edward Moss Dimmock, Sise lane, Bucklersbury, London, and Mr G. F. Fairclough, Liverpool.

BERRY, JOHN, Rugby, Warwickshire, grocer, June 8, July 5: solicitors, Mr Wratislaw, Rugby, and Messrs Fuller and Saltwell, 12, Carlton chambers, Regent street, London.

COTTERELL, JOSEPH, Darlaston, Staffordshire, hinge maker, June 15, July 5: solicitors, Mr Edward Amos Chaplin, 3, Gray's inn square, London, and Messrs Spurrier and Chaplin, Birmingham.

DONALD, WILLIAM, Brighton, furrier, May 28, July 5: solicitors, Mr Sidney Walsingham Bennett, solicitor, Brighton, and Messrs Richards and Walker, 29, Lincoln's Inn fields, London.

FULLER, JAMES, Maidenhead, Berkshire, corn and coal merchant, June 7, July 5: solicitors, Messrs Fry and Co., 80, Cheapside.

FINDEN, WILLIAM, and FINDEN, EDWARD FRANCIS, 18 and 19, Southampton place, New road, St Pancras, engravers and print sellers, June 3, July 5: solicitor, Mr Jenkins, Cannon street.

GREY, WILLIAM GOVER, Bath, dentist, June 6, July 5: solicitor, Mr Sheppard, 12, Castle street, Holborn, London.

JONES, JANE, Carnarvon, woollen draper, June 11, July 5: solicitors, Mr Robert Bodvan Griffith, Carnarvon, and Mr William Jones, 11, Parliament street, London.

QUICK, MARK, Compton street, Burton crescent, Middlesex, baker, June 3, July 5: solicitor, Mr Drake, 34, Bouverie street, Fleet street.

BADFORD, JOHN, Tiverton, Devonshire, upholsterer and cabinet maker, June 21, July 5: solicitors, Mr John Elliott Fox, 40, Finsbury circus, London, and Mr Tanner, Crediton.

SMITH, JAMES, Green Dragon inn, Hertford, wine merchant and victualler, June 3, July 5: solicitor, Mr Everitt, Haydon square, Minories.

SIMMONS, JAMES, SIMMONS, JOHN, and PINE, JOHN, Battersea, Surrey, and Stoney street, Southwark, manufacturers of prussiate of potash, May 31, July 5: solicitors, Messrs Lindsay and Mason, 26, Cateaton street.

TATTERSALL, JOHN, Heath Charnock, Lancashire, coal merchant, June 15, July 5: solicitors, Messrs Adlington and Co., Bedford row, London, and Mr Peter Stringfellow, Chorley, Lancashire.

TELFER, ADAM, Praed street, Paddington, smith and engineer, June 3, July 5: solicitor, Mr Virgo, 34, Essex street, Strand.

SCOTCH SEQUESTRATIONS.

BOYD, WILLIAM, Saltcoats, sometime merchant, now carrier, May 30, June 28.

CORTI, ANTONI, Glasgow, carver and gilder, May 28, June 21.

JOHNSTONE, EBENZER, Stirling, bookseller, May 30, June 20.

LEIGHTON, DAVID, Dundee, baker, May 28, June 18.

LOTHIAN, ALEXANDER, Edinburgh, advocate, May 30, June 22.

THOMSON, ROBERT, and SPIERS, JAMES, Greenock and Troon, ship builders, May 30, June 20.

DIVIDENDS.

June 14, Littledyke, Brundell place, New North road, Middlesex, linen draper—June 14, Gouger, Great Winchester street, City, merchant—June 14, Weedon, West Smithfield, banker—June 16, Gander, Brydges street, Covent garden, victualler—June 16, Canning, Wood street, Cheapside, Scotch warehouseman—June 15, Bentley, Cheapside, warehouseman—June 14, J. and V. Oldfield, Edgware road, Middlesex, coach makers—June 16, Smith, St Alban's and Watford, Hertfordshire, and Rotherhithe, Surrey, miller—June 16, Jolley, now or late of St Albans's place, Haymarket, and Fenchurch street, Bromley, Middlesex, builder—June 14, Bright, Pickett street, Strand, draper—June 14, Axmann and Christ, 4, Mark lane, City, foreign and general merchants—June 17, Wainman, Leeds, Yorkshire, dyer—June 18, Hodgson, now or late of Leeds, Yorkshire, merchant—June 16, Henshall, Newcastle-under-

Lyme, Staffordshire silk throwster—June 17, Roberts, Rawmarsh, Yorkshire, grocer—June 16, Mullinger, now or late of Southampton, ironmonger—June 23, Taylor, Norwich, apothecary—June 15, Dixon, Leeds, Yorkshire, grocer—June 14, Brown, Carlisle, Cumberland, draper—June 18, O'Meara, Leeds, Yorkshire, cloth merchant—June 20, Hunt, late of Portsmouth, town carter—June 18, Brooke, jun., Dewsbury, Yorkshire, manufacturer—June 13, C. and A. Potts, Monk Wearmouth Shore, Durham, ship builders—June 30, Halford, Canterbury, banker—June 15, De Llano and De Bull, Liverpool, merchants—June 18, Davies, Liverpool, oil merchant—June 20, Stocks and Son, Heaton Mersey, Lancashire, manufacturers—June 15, Wrigley, now or late of Knowl, Yorkshire, woollen cloth merchant.

CERTIFICATES—JUNE 14.

Carrington, Albion street, Hyde park, horse dealer—Page, High street, and of 5, Nottingham mews, Marylebone, coach tyre smith—Shaw, Great Driffield, Yorkshire, corn factor—James, Redditch, Worcestershire, ironmonger—Curtis, King's Lynn, Norfolk, common brewer—Nightingale, Rusholme, Lancashire, innkeeper—Russell, Lime street, London, dealer.

PARTNERSHIPS DISSOLVED.

T. Reed, Tavistock, and J. Reed, Buckland Monachorum, Devonshire, farmers—Collitt and Co., Leeds, stonemasons—Hawkes and Greathouse, Dudley, Worcestershire, glass cutters—Bates and Son, Liverpool, merchants—Abraham and Gardiner, 53, Houndsditch, City, ready made linen warehouse—Cappers and Prosser—Wyer and Finley, Newington causeway, Surrey, tailors—Gillam, jun. and Robins, Birmingham, attorneys—G. and W. S. Wightman, Setston, Nottingham, booksellers—S. and H. Wells and Wiley, Sheffield, table knife manufacturers—J. and J. Sanderson, Kingston-upon-Hull, merchants—Mather and Co., Liverpool, engineers (so far as regards Heyworth)—H. T. and A. Davis, 117, Minories, City, printers—Shrewsbury and Stace, Strood, Kent, ironmongers—Day, St Ives, Fowler, Hemingford Grey, and Swallow, St Ives Huntingdonshire, attorneys—Grindrod and Co., Ramsbottom, Lancashire, cotton spinners—Furnace and Thompson, of Padtham, Whalley, and Clitheroe, Lancashire, coal masters—Parkinson and Weldrick, Mirfield, Yorkshire, card makers—R. B. and S. Johnston, Liverpool, coal merchants—Dowdwell and Miles, Cornhill, City, East India agents—Sharratt and Co., Walsall, Staffordshire, saddlers' ironmongers—Batson and Co., Blaydon, Durham, white lead manufacturers (so far as regards Batson).

BRITISH FUNDS.

The slight improvement which occurred in the public securities on Saturday has been supported, with a limited business doing.

	Wed.	Thurs.	Fri.	Sat.	Mon.	Tues.
3 per cent. Consols.....	92 <i>1</i>	92 <i>2</i>	92 <i>3</i>	92 <i>4</i>	92 <i>5</i>	92 <i>6</i>
Ditto for Account.....	92 <i>2</i>	92 <i>3</i>	92 <i>4</i>	92 <i>5</i>	92 <i>6</i>	92 <i>7</i>
3 per cents. Reduced.....	91 <i>1</i>	91 <i>2</i>	91 <i>3</i>	91 <i>4</i>	91 <i>5</i>	91 <i>6</i>
3 <i>1</i> per cents. Reduced.....	99 <i>3</i>	99 <i>4</i>	99 <i>5</i>	100	100	100
New 3 <i>1</i> per cent.....	100 <i>1</i>	100 <i>2</i>	100 <i>3</i>	101	101	101
Long Annuities.....	12 <i>1</i>	12 <i>2</i>	12 <i>3</i>	12 <i>4</i>	12 <i>5</i>	12 <i>6</i>
Bank Stock.....	16 <i>8</i>	16 <i>8</i>	16 <i>7</i>	16 <i>8</i>	16 <i>8</i>	16 <i>8</i>
India Stock.....	24 <i>9</i>	25 <i>0</i>	25 <i>0</i>	—	—	—
Exchequer Bills.....	39 pm	37 pm	35 pm	35 pm	35 pm	35 pm
India Bonds, 3 per cent.....	18 pm	19 pm	21 pm	21 pm	19 pm	19 pm

SHARES.

Railways—						
Birmingham and Derby.....	49 <i>4</i>					
Birmingham and Gloucester.....	53					
Blackwall.....	11 <i>1</i>					
Bristol and Exeter.....	43 <i>4</i>					
Cheltenham and Gt. Western.....	22					
Eastern Counties.....	9 <i>1</i>					
Edinburgh and Glasgow.....	53 <i>4</i>					
Great North of England.....	83					
Great Western.....	97 <i>4</i>					
Ditto New.....	64					
Ditto Fifth.....	11					
London and Birmingham.....	180					
Ditto Quarter Shares.....	31 <i>4</i>					

HEAD OF CATTLE AT SMITHFIELD.

	Beasts.	Sheep.	Calves.	Pigs.
Friday.....	523	8,300	235	403
Monday.....	2,755	27,320	125	411
NEWGATE and LEADENHALL MARKETS, Monday, May 23.				
Per 8lbs. by the carcass.				
Inferior Beef.....	3s. 0d. to 3s. 2d.	Inferior Mutton.....	3s. 4d. to 3s. 6d.	
Middling ditto.....	3 2 .. 3 4	Middling ditto.....	3 6 .. 3 8	
Prime large ditto.....	3 4 .. 3 6	Prime ditto.....	3 8 .. 3 10	
Prime small ditto.....	3 6 .. 3 8	Veal.....	4 4 .. 5 2	
Large Pork.....	4 0 .. 4 8	Small Pork.....	4 10 .. 5 0	
Lamb.....			5s. 6d. to 6s. 6d.	

POTATOES, SOUTHWARK, May 23.

The supply during the past week has been very short: viz., from Yorkshire, 720 tons; Scotland, 220; Devons, 120; Jersey and Guernsey, 280; Kent, Essex, and Suffolk, 80: total, 1420 tons.

York Reds.....	per ton 80s. to 100s.	Wisbeach.....	per ton —s. to —s.
Scotch.....	70 .. 85	Jersey and Guernsey Blues ..	60 .. 65
Irish	— .. 85	Jersey Whites ..	— .. 75
Devons	80 .. 85	Kent, Essex, and Suffolk Whites ..	65 .. 75

WOOL, May 23.

The state of the trade has been very discouraging for a length of time, and at present no gleam of prosperity is visible. Prices keep going down, and however low they get, no demand springs up at the reduced price to excite any confidence.

Down ewes and wethers	0s. 0d. to 0s. 9d.	Half-bred hogs	0s. 0d. to 0s. 11d.
Down teggs	0 0 .. 0 11	Flannel wool	0 8d .. 0 11d.
Down wethers	0 0 .. 0 9d	Blanket wool	0 5 .. 0 7d.
Down hogs	0 0 .. 0 9d		

HAY, SMITHFIELD, May 21.—At per load of 36 trusses.

Coarse Meadow Hay	5s. to 7s.	New Clover Hay	—s. to —s.
New ditto	—	Old ditto	80 .. 120
Useful old ditto	80 .. 84	Oat Straw	36 .. 38
Fine Upland and Rye Grass ..	85 .. 90	Wheat Straw	40 .. 42

COAL EXCHANGE, May 23.

Stewart's, 20s. 9d.; Hetton's, 20s. 6d.; Lambton's, 20s. 6d.; Haswell, 20s. 6d.; Hartlepool's, 20s. 6d. Ships arrived this week, 117.

GROCERIES, TUESDAY, MAY 24.

TEA.—There was scarcely any business transacted in the tea market, the trade waiting for the public sales; 1s. 6d. to 1s. 8d. is the value of low to good com. Congou cash.

COFFEE.—A further decline of 1s. to 2s. per cwt took place, and the market was heavy.

SUGAR.—The demand for West Indian Muscovado sugar has been extensive since our last report. The British plantation sugar market presented a firm appearance; the demand was extensive for all descriptions; the quantity sold, including the public sales, amounted to 1850 hds and tierces. Jamaica good brown realised 61s.; low yellow, 62s. 9d.; mid, 64s.; good bright, 66s.; Antigua low greyish yellow, 62s. 6d. per cwt. The market closed with a healthy aspect.

TALLOW.—Holders of Russian tallow are firm, and buyers have been compelled to pay 47s. 9d. to 48s. for P. Y. candle. Town tallow has advanced to 46s. and 46s. 6d.

ADVERTISEMENTS.

THE TWENTY-FOURTH EDITION OF ONE THOUSAND EACH

A GUIDE TO FAMILY DEVOTION; containing 730 HYMNS, 730 PRAYERS, and 730 PORTIONS OF SCRIPTURE, with suitable REFLECTIONS. Also, AN APPENDIX, comprising a great variety of Prayers to suit particular days, seasons, circumstances, and events of Providence. The whole arranged to form a distinct and complete Service for every Morning and Evening in the Year. By the Rev. ALEXANDER FLETCHER, author of "Scripture History," "Lectures to Children," "Cottager's Friend," &c. Embellished with a Portrait and Fifteen Engravings.

Recommended by the following distinguished Ministers:

Rev. W. B. COLLYER, D.D., Peckham, Rev. J. DAVIES, Bristol, Rev. G. COLLISON, D.D., Hackney, Rev. S. RANSOM, Hackney,

Rev. G. LEGGE, Bristol, Rev. J. GILBERT, Islington, Rev. S. LUKE, Chester, Rev. H. CALDERWOOD, Kendal, Rev. J. E. GOOD, Gosport.

Extract from a Letter by the Rev. J. Harris, D.D., author of "Mammon."

The conception and arrangement of the work are admirable; and as far as I have had the opportunity of judging, the execution of it equals the plan. I have read various parts of it attentively; and while I have not met with anything which I could wish to have omitted, most unfeignedly can I say that I have found much calculated to inspire and sustain devotion.

Epsom.

A superficial survey of it, ("A Guide to Family Devotion,") is sufficient to manifest that its plan is the most complete of any with which I am acquainted, embracing everything which the service of the family altar requires, or admits of; while its execution is also such as to entitle it to commendation, and secure for it the circulation and use which its deserves.

Birmingham.

I feel it right to express my opinion that the plan is excellent; and that the execution of the plan is judicious, and well adapted to its purpose, as an aid to the great duty and blessing of family, conjugal, and secret worship.

Homerton.

It is not till after a careful perusal that I gave an opinion of Mr. Fletcher's "Guide to Family Devotion." This I do now with great pleasure; believing it to be a work eminently calculated for beneficial circulation in Christian families, to whom I would earnestly recommend it.

Hackney.

I am enabled to speak with propriety and confidence of the real worth and admirable adaptation to usefulness of your work. I have used it much in my own family, and I can truly say that as I advance it grows in my esteem. You have rendered a most important service to Christian households by your labours, and I have no doubt that its circulation will be as extensive as your most sanguine expectations could anticipate.

Liverpool.

On examination, I am much pleased with it, ("A Guide to Family Devotion,") and feel, when I am called to leave my family, that I leave for its use a good substitute behind me.

Weigh-House.

In addition to the numerous Testimonials of English Ministers, nearly One Hundred of the most influential Clergymen of AMERICA—of all denominations—have testified, by letter, their high commendation of the excellence and great utility of the above Work.

LONDON : GEORGE VIRTUE.

For Bilious, Liver, and Stomach Complaints, Indigestions, Sick Head-ache, &c.

FROUD'S COMPOUND HEPATIC PILLS.

an effectual remedy for preventing and removing those distressing diseases to which the LIVER and STOMACH are liable; the symptoms of which are known by the general term of BILIOUS COMPLAINTS, when the patient suffers Pain in the Head, Giddiness, Drowsiness, Dimness of Sight, Acidity and Pain in the Stomach, Redness of Urine, Pains in the Back, Jaundice or Yellowness of the Eyes and Skin, &c. Also, Loss of Appetite, Bitterness and unpleasant Taste in the Mouth, Flatulency or Wind, Heartburn, Restlessness in the Night, a sense of Sinking in the Stomach, Langour, Depression of the Spirits, &c., all which distressing Complaints,

FROUD'S COMPOUND HEPATIC PILLS

are in an eminent degree calculated to prevent, and should they be of long standing in the constitution, a steady perseverance in the remedy now offered, will remove. They are not intended as a panacea for every disorder of the body, but those only which are primarily

and immediately connected with the Liver and Stomach; and the symptoms above stated, will be found in a greater or less degree in every person labouring under a diseased Liver or Indigestion.

These Pills are gentle and pleasant in their operation, require no confinement, nor alteration of diet, and may be taken with perfect safety by individuals from the age of childhood to grey hairs.—Females also will derive essential benefit from them, as they will regulate and improve the general state of their health.

Prepared only by JAMES FROUD, Druggist, &c., DORCHESTER. Price 1s. 1d. each Box.

None are genuine but those which bear the Proprietor's Signature, "James Froud," on the Government Stamp round each box.

The high estimation in which these Pills are held by the Public, justifies the Proprietor in stating, that Persons afflicted with Bilious Complaints and Disorders of the Stomach and Head, will find in them that remedy which they have hitherto sought in vain from other

sources—indeed, they have been known to produce the happiest effects in numberless instances.

LONDON AGENTS:—Messrs. Sutton and Co., 10, Bow Churchyard; Messrs. Barclay and Sons, 25, Farringdon Street; Messrs. Butler and Co., 4, Cheapside; Mr. Sanger, 150, Oxford Street

COUNTRY AGENTS:—Barling, Weymouth; Beach and Co., Bridport; Mardon, Lyme; Wills, Axminster; Porter, Yeovil; Penny, Sherborne; Shipp, Blandford; Galpin, Crewkerne; Pitt, Wareham; Lancaster, Poole; Hitchcock, Taunton; Brodie and Co., Salisbury; Rutter and Co., Shaftesbury; Wheaton, Ringwood; Herbert, Wimborne; Wheaton, Exeter; Griffiths, Christchurch; Sharp, Portsmouth; Allnutt, Portsea; Randall, Southampton; Woodward, Bridgewater; Aldridge, Bristol; Barker, Manchester; Ching, Launceston; Thomas, Truro; Williams, Honiton; Toms, Chard; Hillier, Cowes; Roger, Newport; Greenfield, Ryde; Thomas, Andover; Williams, Ilminster; Grove, Lynton; Forder, Winchester; Gray, Romsey; Cottle, Basingstoke; Nicholls, Farnham; Penny, Frome; and by all other Patent Medicine vendors.

John Clayton L.

Hackney

I consider it a vast advantage to persons who begin house-keeping, if unaccustomed to extemporeaneous prayer, to have such a help to devotion as your work affords. Many, especially females have felt considerable difficulty in conducting family worship, for want of a selection of Scriptures adapted to family reading: this difficulty your work meets, and cannot but be appreciated by a large class of the Christian community. The work appears to me to be executed devotionally, which, in my opinion, is a strong recommendation of its excellency. With many sincere wishes for its success,
Surrey-Chapel House.

J. Thurnare

I have been particularly pleased with the adaptation of the several Hymns, Portions of Scripture, and Prayers, to each other. The general character of the whole is excellent; and I trust the work will be found eminently useful in the promotion of domestic piety. That result will, doubtless, be esteemed by you an ample reward for the labour you must have expended.

James Parkinson

Maberley Chapel.

The evangelical strain of the prayers gives them an advantage over most other forms which have been published for families: I mean, not only the savour of evangelical feeling and motive with which they are imbued, but the frequent addresses which are intermingled to each Divine Person of the Triune Jehovah. I trust that your labours will lead many families to a practical use and enjoyment of the glorious privileges of the gospel.

Robert Philip

Vicar of St. Stephen's, Coleman Street.

Your volume has, to my mind, several characteristic recommendations. The addition of sacred song, and especially of scripture reading to morning and evening prayer, I regard with great satisfaction. Your scripture selection also appears to be at once judicious and comprehensive. Allow me to add, that I have been delighted to find, at whatever page of your work I have opened, a strain thoroughly evangelical; the expressions of repentance towards God, and faith in the great atonement, seem to me essential to every prayer.

John Bly.

Leeds.

THE NONCONFORMIST.

THE SELF-LIGHTING SEALING WAX, may now be had of all respectable Stationers and Chemists. Sold in boxes, containing 30 sticks for letters, 50 for notes, or 86 of various colours for ladies' notes, price 6d. DAVIS, BROTHERS, and Co., Patentees, Poultry Chambers, London.

Just published, price 1s. sewed,
A CATECHISM OF NEW TESTAMENT PRINCIPLES respecting the Constitution and Government of the Churches of Christ. By the late CHARLES NICE DAVIES.

London: JACKSON and WALFORD, 18, St Paul's Church Yard.

Just published, price 6d.,
A POSTOLICAL MARKS OF THE TRUE CHURCH: a Discourse delivered at the New Road Chapel, Oxford. By the Rev. B. GODWIN, Author of "Lectures on the Atheistic Controversy," &c. London: JACKSON and WALFORD, 18, St Paul's Church Yard.

On the 31st, price 2s. 6d.,
THE ECLECTIC REVIEW for JUNE.

CONTENTS.

1. Prize Essays on Missions.
2. Modern Greece—Strong and Mure.
3. Lay of the Niebelungen.
4. D'Aubigné's History of the Reformation.
5. Language and Prospects of China.
6. Miss Strickland's Queens of England—Anne Boleyn.
7. Campbell's Pilgrim of Glencoe.
8. Tupper's Proverbial Philosophy.
- &c., &c.

T. WARD and Co., Paternoster Row.

Just published, price Threepence,

the Second Edition of

A POLITICO-ECCLESIASTICAL EARTHQUAKE: the Tithes and the Income Tax at War with Mankind. By SAMUEL JONES.

* Above 500 copies of the above Work were sold in ten days.

London: EFFINGHAM WILSON, 18, Bishopsgate Street; S. JONES, jun., 86, Pleasant Place, Kingsland Road; and DYSON and MORTIMER, 146, Kingsland Road.

JAMAICA.—Just published, the SPEECH of the Rev. W. KNIBB, delivered at EXETER HALL April 28th, 1842, before the Baptist Missionary Society. To which is prefixed a LETTER to W. B. GURNEY, Esq. With Seventeen Engravings of Chapels and School Rooms connected with the Mission in Jamaica, and much additional Information.

London: G. and J. DYER, 24, Paternoster Row.

JUBILEE YEAR OF THE BAPTIST MISSION, 1842. A PUBLIC JUBILEE MEETING will be held at KETTERING, Northamptonshire, the birth-place of the Mission, on TUESDAY, the 31st of MAY instant, and the 1st and 2nd of JUNE.

The Services will commence on TUESDAY EVENING, at Six o'clock, when the Rev. BENJAMIN GODWIN, of Oxford, is engaged to preach.

On WEDNESDAY MORNING, there will be a MEETING for PRAYER, at Seven o'clock; and a Service at Half-past Ten, when the Rev. EDWARD STEANE, of Camberwell, is engaged to preach.

In the EVENING, a SPECIAL GENERAL MEETING of the SOCIETY will be held at Five o'clock. The Meeting will be attended by the Revds EUSTACE CAREY and ANDREW LESLIE, from India, and the Revds JOSHUA TINSON and WILLIAM KNIBB, from Jamaica.

On THURSDAY MORNING there will be a PUBLIC BREAKFAST, at Eight o'clock.

Blisworth is the Station nearest to Kettering, on the Railroad from London to Birmingham. It will promote the convenience of the Friends intending to be present, both as to providing conveyances from Blisworth to Kettering, and accommodations there, if they can send notice of their intention to No. 6, Fen Court, London; or to J. C. Gotch, Esq., Kettering. Refreshments will be provided at moderate charges; and Friends, on their arrival, are requested to apply for any information they may desire, at the house in which the Mission was formed, known on this occasion as the Mission House.

JOSHUA RUSSELL,

Hon. Secretary of the Jubilee Sub-Committee.

JUBILEE OF THE BAPTIST MISSIONARY SOCIETY.

THE COMMITTEE of the BAPTIST MISSIONARY SOCIETY have the pleasure of announcing that the following Contributions to the JUBILEE FUND have been promised, and they will be happy to receive others. Papers, stating the nature and objects of the Fund, will be forwarded, and every information wished for on the subject will be gladly given, on application at the Baptist Mission House, or by letter, addressed to the Rev. JOSHUA RUSSELL, No. 6, Fen Court.

	£	s.	£	s.
W. B. Gurney, Esq.	1000	0	Mr C. S. Tosswill
H. Kelsall, Esq.	1000	0	(paid)	50 0
J. Tritton, Esq.	250	0	Rev. Dr Murch.	50 0
Rev. J. Russell	200	0	Rev. Dr Hoby	52 10
(£100 paid)			Mr E. Marlborough	52 10
J. Coward, Esq.	200	0	Rev. Joseph Angus ..	50 0
G. Foster, Esq.	1000	0	R. Haynes, Esq.	100 0
(£500 to be devoted			Mr H. Crassweller
to the new African			(paid)	50 0
Mission, and the			Rev. J. Thomas and
other £500 to-			Mrs Thomas	52 10
wards the other			Mr M. Illingworth ..	50 0
objects of the			Mr S. Cadby	50 0
Fund. £500 paid.)			Mrs and Miss Trit-	..
Mr R. Cartwright	100	0	ton	80 0
J. G.	100	0	Mr T. Aked	150 0
Rev. E. Steane	100	0	Mr W. Murgatroyd
Mr G. Deane	100	0	(paid)	50 0
Mr J. L. Benham ..	100	0	Mr W. Cozens	100 0
S. Whitechurch, Esq.		Rev. J. M. Soule ..	50 0
(paid)	100	0	W. L. Smith, Esq.	50 0
Mr W. Middlemore	100	0	J. Smith, Esq. (paid)	50 0
J. B. W. Leeds, by			Mr J. Smith (paid) ..	10 0
the Rev. J. E. Giles	500	0	Rev. B. Hogg	100 0
Mr John Cliff	50	0	R. Foster, jun., Esq.	100 0
Mr W. Room	100	0	E. Foster, Esq.	100 0
Mr F. Room	100	0	Mr W. Adams	50 0
J. Bousfield, Esq.	100	0	The Churches com-	..
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